

**WE WIN AGAIN!**  
TBP ACQUITTED IN "MEN LOVING BOYS" RETRIAL

# Body & Politic

A MAG FOR GAY LIBERATION

## BARBARA HAMMER

*Aimée Leduc looks at the lesbian-feminist artist who's out to destroy erotic taboos — with film*



## LETTERS FROM PRISON

*A gay inmate challenges the bureaucrats — and us — to gain the right to be heard*

## SEXUAL INFANCY

*Jane Rule on the impact of our postponed erotic childhood*

*Is the right to privacy  
the road back to the closet?*

# OUR RIGHT TO THE WORLD



*Scott Tucker on sex,  
public space and  
community*



# AND NOW, ON TO OBSCENITY.

Once again, *The Body Politic* has been acquitted. After four and a half years, after numberless hearings and appeals, after two trials, the magazine has been cleared of the charge that it used the mails to transmit material that was immoral, indecent and scurrilous.

Ordinarily, it would be a time to celebrate for those of us who have worked to raise money (and consciousness) and those who have contributed cash or good wishes. The victory is ours to savour.

But, as *The Body Politic's* lawyer has frequently observed, there is nothing ordinary about this case. And so our joy is tempered by unpleasant realities.

First, believe it or not, the Crown could try to appeal this second acquittal. There's nothing to stop them save good sense — and there's no indication they're oversupplied with that commodity.

Second, as its case went down in

flames, the Crown wasn't waiting around for the crash. Just three weeks before the retrial, they took out some insurance. They laid obscenity charges against all nine members of *The Body Politic* Collective for an innocuous article on the etiquette of fist-fucking.

The timing of the charges lead The Fund to conclude that the Crown's aim is not to obtain a conviction, but to keep *The Body Politic* before the courts, draining it of the financial and human resources needed to keep fighting on the legal front.

This new situation of permanent warfare requires a new approach. The Fund doesn't want to spend \$80,000 every time the Crown pushes the button. Even in these days of the sinking, shrinking dollar, that's a lot of money to raise, a lot of money to give.

But whatever strategy we adopt to con-

tinue our defence of *The Body Politic*, we will still have to ask for your support.

We all like to win. And those of us who have placed our bets on *The Body Politic* have won — twice. Let's make it three out of three. We've defeated charges of immorality and indecency. Now on to obscenity.

## THE BODY POLITIC FREE THE PRESS FUND

Send donations to  
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# Body Politic

A MAGAZINE FOR GAY LIBERATION

"The liberation of homosexuals  
can only be the work of  
homosexuals themselves."  
— Kurt Hiller, 1921 —

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Gerald Hannon, Ed Jackson, Stephen MacDonald,  
Tim McCaskell, Ken Popert, Roger Spalding

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## This Issue

NUMBER 85 • JULY/AUGUST 1982



## Public vs private . . . . . 29

"The right to be let alone is a poor right if we are denied the right to form community." Scott Tucker challenges the "right to privacy" strategy with a plea for the far more basic right to create our own public life and sexuality.

## Verdict Two: Not Guilty! . . . . . 7

Writing about pedophilia — even if you advocate it — is not immoral or indecent. So concludes a provincial court judge in handing TBP its second acquittal in three years. The details, and more, in News.

## Sexual infancy . . . . . 28

"Is it a fantasy to want to arrive at fifty or sixty or seventy whole rather than drained, rich in experience rather than made cynical by it?" Jane Rule on the impact of postponing our erotic childhood.

## Prison letters . . . . . 18

All "Mac" wanted was to receive copies of some gay magazines and write for TBP. The administration said no; Mac said "fuddle duddle" and wrote the Solicitor General of Canada. We have the letters.

## Barbara Hammer . . . . . 34

Her films "convey the overwhelming message that women have the power to touch themselves and other women who are drawn to them." Aimée Leduc looks at the lesbian-feminist who "uses her film to eliminate taboos."

## Plus:

Michael Wade talks with the makers of *Track Two*, the film on the Toronto bath raids premiering at *Doing It!* (p 27); Ken Popert reviews Dennis Altman's new study of the gay community's coming of age (p 36); Chris Bearchell, provoked by an anti-porn demo, takes another look at *Not a Love Story* (p 11) and John Allec tosses together a salad of silliness on The Back Page.

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## Hail and farewell

The "Men Loving Boys Loving Men" case is over, and a full accounting from the Free the Press Fund will appear in due course. But we can't wait until then to thank that extraordinary group of people — you — who have backed us with letters, encouragement and hard cash to the tune of more than \$80,000.

That four-and-a-half-year battle was draining, expensive, sometimes frightening, sometimes exhilarating, but always charged with the sense that it was a full community enterprise. To everyone: donors, letter-writers, people who sent flowers, the supporters who packed the courtroom — more gratitude than we can easily express.

This is the double, summer issue of *The Body Politic*, and you won't be seeing us again until the September issue rolls off the press in mid-August. To all of our readers and supporters: have a hot-in-every-sense-of-that-word summer!

**The cover:** photo of Barbara Hammer courtesy of Goddess Films; beach photograph by Bernard Wolff from his book, *Friends and Friends of Friends*. Design by Rick Bébout.



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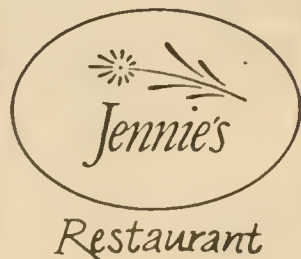
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## Sexual hierarchy rejected

I read with growing interest Sue Golding's review of the recent publication of the SAMOIS Collective, *Coming to Power* (TBP, May). Golding finishes her review with the following statement: "It is an attempt to remind us all that we must continue our fight to define sexual relations on our own terms as something valid and important.... Only one small question remains: are you going to be part of the problem or part of the solution in the fight for the sexual liberation of women?"

Though it is not clear in this statement what Golding is advocating as "part of the solution" and what she is condemning as "part of the problem," the general drift of her review of the SAMOIS book leads one to infer that SM activity is in the eye of the defining hurricane of women's sexuality, and that all dykes owe it to themselves to check it out and become "part of the solution." I don't think Golding is talking about "talking about it" as part of the "solution," though SAMOIS is there for exactly that. No one can "choose" to be an SM lesbian anymore than anyone can "choose" to be a lesbian at all. You are or you aren't. It follows that being an SM lesbian is no more a political act than being a lesbian at all. The question is political when it enters the realm of how that desire is used and affirmed. To quote from the book that Golding was reviewing: "The idea that there is an automatic correspondence between sexual preference and political belief is long overdue to be jettisoned" (Gayle Rubin, "The Leather Menace"). Golding must have skipped that page, because throughout her positive review of this important book, she insists on calling the kettle black.

People who are doing and thinking things that are of political import to other people shouldn't be smug about that — SAMOIS certainly isn't. Angry under fire they are, smug they aren't. But Golding seems to be placing SM activity on a rung on some ladder she invented somewhere, and due to this relativism that she sets up in the piece, she has hierarchically placed any non-SM sexual activity considerably lower on that same ladder. It's a hierarchy that isn't limited to the challenge in her conclusion.

Gratuitous comments on non-SM relations include "...SM is not performed against a woman's will. Moreover it is not emotional SM blackmail — the typical 'mind-fuck' game-playing often present in lesbian relationships." Wait just one minute there, Ms Golding. Are you saying that sexually SM lesbians are so superiorly balanced that they don't have the socio-economic problems that every other woman in the world has, not to mention lesbians? Are you saying that their purported ability to overcome the extreme social pressures on their relationships are related to their sexual desire? Are you telling me that if I engage in ritualized SM sex with my lover that our insecurities due to our position of marginality and oppression will cease to plague our emotional interaction?

Emotional problems or the penchant to "mind-fuck" are a question of the individual and her reaction on an inti-

mate level to her socialization and what goes on around her. That doesn't go away just because at one point individuals dress up and agree to disagree. Emotional stability is no more linked to sexual practice than is political correctness or incorrectness.

What Golding misses is that prejudice doesn't go away by reversing it: it goes away by informing people about the actual things that they are prejudging. Ideally, all lesbian sex is "a form of eroticism based on the consensual exchange of power," and I can't think of any relationship of any kind I know that doesn't include role-playing at some level or another as an intrinsic part of that relationship. There can be no "grading" of this activity politically.

So let's not create a hierarchy within the relative "freedom" from it that our unequivocal rejection as lesbians by society in general allows us. Let's talk about what we are and what we mean and take the differences as a given, a respected given.

Martha Fleming  
Montreal

## Vive le ghetto!

Jonathan Bowe's letter in the May issue ("Disch and disbelief") concerning the ghetto attitude that many gays have raises a valid point. What he fails to realize is that the ghetto must exist.

The ghetto must exist because it is in the ghetto that gays first come out. It is in the ghetto that gays live and work and play every day. We are all, like it or not, animals of the ghetto. We are subject to both its advantages and disadvantages.

The ghetto is often perceived as a bad place, but that is the wrong assumption. The ghetto preserves and protects gays and their subculture. I would hope that TBP will continue to serve the ghetto as it has done so faithfully in the past.

Long live the ghetto and the ghetto attitude!

Steven G P Blanchard  
Montreal

## McMurtry's disrepute

I was very gratified at the news that *The Body Politic* had been acquitted of the charges that had been laid against it.

But now that that particular episode in the continuing official harassment of the gay community is over, we must give thought to the way in which we can effectively resist the discrimination that is still being practised by the present authorities against some facilities and individuals in our community.

It is somewhat ironic that TBP's acquittal occurred almost simultaneously with the coming into force of Ontario's latest human rights legislation, which, as we all know too well, refuses to extend to homosexual persons the same basic human rights now enjoyed by all other minority groups in this province. At least it demonstrated that our judiciary is more enlightened than our ruling politicians.

There is no way the present Attorney General can escape responsibility for bringing both himself and his high office into disrepute. By pressing for a



**"I am afraid that the gay community has made self-protection against police abuse an end unto itself, and that it reaches out to other groups only when under police coercion."**

new trial on the same charges of which TBP had already been acquitted, Mr McMurtry demonstrated his basic contempt both for the judicial process and for the concept of the rule of law, both tenets that he is bound to uphold. Thank God we have men on the bench such as Mr Thomas Mercer who have the courage to do what they know is right, legally and morally.

The rights of all gay people are in danger as long as the rights of any of us are not being respected by the authorities. The recent raid on Glad Day Books is another appalling example of selective prosecution. Each and every one of us must try to find the courage and the means to speak out against these insidious misuses of the law if we are to see the day when all citizens of this province are treated equally and justly by their government.

Wilfrid Race  
Toronto

## Unabashed plagiarism

Well, one New York dyke knows a good idea when she sees one. Apologies to the Sisters for plagiarism (unabashed) and thanks to TBP for the article (See "No More Guilt!" March). Thought you might like to see this.

- PLEASE REDEEM -  
- AS SOON AS POSSIBLE -

Dear Lovely Lady:

I have been cruising you for some time, but I have been afraid to approach you because it might be too: ☐ sexist ☐ oppressive ☐ butch

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☐ like my last lover ☐ like my last husband

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*Dr. Kissa Thye O.P.I.*

Riki Anne Wilchins  
New York

## Blind narcissism

On April 22-24 a national symposium was organized by Multiculturalism Minister James Fleming in conjunction with the federal Justice Department. Its focus? Race relations and the law, "to explore the potential for the law as a more effective tool in combatting racism, and to seek means to improve race relations throughout the legal system." The reason? According to a Multiculturalism Department poll, up to a third of all Canadians would like to see an "all-white Canada."

Because I am what many people call a "Third-World" gay, I am pleading that the gay community (of which I am trying to be part) not forsake in self-complacency its dark horses, and speak out against racism, not only for the sake of its nonwhite members like myself, but also for the million "visible others" who remain fearful yet silently disenchanted, angry yet helplessly alienated. Many lesbians and gays may see the

relationship between race and sexual orientation as inherently nonexistent. Yet in view of the growing racial prejudice and overt discrimination in these hard economic times, the gay community must be aware of the implications of this social disease and define its role in fighting this intolerance.

There is no need to point out what terrorist groups like the Ku Klux Klan, the Western Guard, Positive Parents and the League Against Homosexuals have in common. They are all based upon a primitive narrow-mindedness and intolerance of all things different, and upon a dangerous readiness to resort to cheap violent means to suppress diversity. The former group advocates racist supremacy, the latter, heterosexual supremacy, and both have in the name of morality employed Gestapo tactics to degrade people whom they personally dislike.

It is evident that allying with other oppressed minorities in order to expose hardship and inequality proves to be a very effective tactic to gain public sympathy, to strengthen the community's infrastructure and to develop productive intergroup communications in our struggle against the common oppressor.

However, the common oppressor is not only the police themselves, and such coalitions seem to exist for the sole purpose of self-protection. I am afraid that the gay community has made self-protection against police abuse an end unto itself, and that it reaches out to other groups only when under police coercion. If I am right that, when not hassled by these morality troopers, the community withdraws into itself and becomes largely indifferent to the predicament of those same minority groups who are its much needed allies in times of crisis, then I hope that gays and lesbians should now provide them support against white racism and the white supremacy extremists.

Have gays been caught in their own sociocultural narcissism, in which gay pluralism has come to mean not racial, ethnic or religious differences, but a broad variation of sexual practices and preferences? Has this gay culture become so monolithic and "white-washed" that it turns homosexuality into a strictly North American phenomenon which subtly compels Black, Asian, Latin, Native and East Indian gays to relinquish their backgrounds and to pass as gay "coconuts"?

In their reconstruction of a long-lost gay history and in their effort to embellish the gay culture, have lesbians and gays now abandoned their commitment to a more humane, fair and just society for themselves and for those racial minorities whose civil rights movement has shaped their consciousness?

I too have a dream: that one day people like me will live in a nation where they will not be judged by the colour of their skin nor by the orientation of their sexuality, but by their character. Let us make this dream a reality.

Fo Niemi  
Montreal

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## The second time around

Once again an Ontario provincial court judge has found that "Men Loving Boys Loving Men," an article first published in this magazine in November 1977, does not exceed the limits imposed by the Criminal Code of Canada.

Judge Thomas Mercer noted the lack of any allegation, even from the Crown, that the article was calculated to "titillate the senses or cater to prurient tastes." He went on to rule that it is not automatically immoral or indecent to advocate something which society may consider immoral or indecent.

An obvious principle. It should not have required the expenditure of hundreds of thousands of dollars of public money to bring this simple element of our freedom of expression to the attention of the Attorney General.

But, as even Ken Campbell, a former Crown witness against TBP and founder of Renaissance Canada told the press, the second prosecution was brought, not to convict, but to harass.

The Attorney General of Ontario is playing politics with the public's money. Marketing himself as a champion of civil rights to Toronto's older and better established minority groups, he attacks the gay community, pandering to his authoritarian electoral base.

*The Body Politic*, now accused of publishing obscene material, faces a new trial. We do not doubt that we will be acquitted of this charge as well, after who knows how many lengthy and expensive legal battles. But no matter how insubstantial the charges may be when they are heard in court, the Attorney General already has his headlines. For McMurtry the rest is only public funds.

Our recent acquittal was more than a victory for this magazine and more than a victory for the gay community. It was a victory for everyone who supported our struggle with time and money, for everyone who has said "enough" to the cynical opportunism of the Roy McMurtrys of this world. □

## Reflections on a process

*The following lines, written in a personal mode by Collective member Stephen MacDonald, reflect the consensus of the Collective.*

A few years ago in another city I used to hang around with a gay activist friend of a certain deserved renown. As a type he is not unknown in these circles: young, intelligent, lots of energy, the Politically Correct line on everything and even a little shrill at times. I was the one who was obviously gay to anyone who cared to think about it, but I didn't push it much — subtle, perhaps. Robin was thrilled to proclaim himself at every opportunity. I was frequently embarrassed. We were both afraid and proud.

While time and circumstance seem to have amplified my gay voice a bit, I still have a hard time being really open all the time and in every situation. At the same time, I am increasingly ashamed of how easily my friend could and probably still can embarrass me. I think Robin would agree with me that despite our different approaches we are both coming out. It's a process that certainly has a beginning and each gay person you know plods along through some part of the middle, working at his or her own speed. It has no end.

Recently the question of the use of pseudonyms on articles published here has caused some debate. Our most recent criminal charges are connected to an article written under a pseudonym. At the time of publication we accepted the author's arguments for doing so. We continue to support his position. Each case must be judged on its own merits, and each individual must finally decide how out to be at any given time.

There are no easy guidelines concerning the use of pseudonyms. Coming out goes on forever, and each one of us is screaming or brooding at some stage in that process. The role of *The Body Politic* is both to challenge and to support. □



TBP acquitted yet again on 1978 charge

# Double victory over double jeopardy

**R**eprise. With variations. For the second time in just over three years an Ontario Provincial Court has ruled that "Men Loving Boys Loving Men" is neither indecent nor immoral. Judge Thomas Mercer stood before a crowded College Park courtroom the morning of June 15, said "The charge is dismissed" while the audience was still settling into the room's long wooden benches, and walked back into his chambers before most onlookers realized what he had done.

It was only moments later when defence lawyer Clayton Ruby excitedly read the five-page decision to reporters and TBP supporters huddled outside in the hall that the full impact registered. Orchestrated with cliff-hanging suspense worthy of Conan Doyle, Mercer's judgment drily summarized the case's main points for four pages before delivering its unadorned verdict: "The article, offensive though it may be to many people, is not indecent or immoral. The charge against Pink Triangle Press is dismissed."

A key element in both Crown prosecutions of this article has been the question of advocacy. On page 4 Mercer wrote: "I find that the article does, in fact, advocate pedophilia." The hearts of many in the noisy corridor sank as Ruby read those words. It seemed like a prelude to accepting the Crown argument that advocacy meant indecency and immorality. But not so.

In what Ruby described as a "precedent-setting judgment," Mercer clearly ruled that in spite of advocating indecent and immoral acts, "Men Loving Boys Loving Men" would be tolerated by the Canadian community. "We now know something we never knew before in Canadian law," Ruby jubilantly told the waiting press. "It is perfectly legal to advocate what in itself would be unacceptable to most Canadians."

TBP workers and their friends were relieved but markedly less ecstatic than they had been when Provincial Court Judge Sydney Harris announced the same verdict (for somewhat different reasons) on February 14, 1979. At that time, they held a major press conference before boozy celebrations which lasted far into the night. This time it was back to TBP's office, two bottles of a modest domestic champagne shared among a dozen staffers, and business as usual.

Four and a half years have taken their toll. Two major trials, a Crown appeal of the first acquittal, an order for a retrial, unsuccessful appeals of that order to the Ontario Court of Appeal and the Supreme Court of Canada, defence costs approaching \$85,000 — all these have had a certain wearying effect.

Instead of partying with supporters at a popular bar as they did after the 1979 victory, TBP's collective spent the evening of June 15 in a long and taxing discussion of legal strategies for the trial it will face November 1 on obscenity charges for publishing "Lust with a Very Proper Stranger." As collective member and "Men Loving Boys Loving Men" author Gerald Hannon explained, "I guess we've learned that to continue



TBP's Hannon (l), Popert and Jackson: even advocacy of pedophilia is tolerable to community

doing our job printing what we believe the gay community should read means seeing ongoing harassment as a constant reality."

The man who brought Anita Bryant and virulent public homophobia to Toronto might seem unlikely to echo Hannon's words. But when asked by TBP for a comment on the second acquittal, Ken Campbell, Baptist minister and leader of Renaissance International, replied, "Without even seeing the reasons for acquittal, I can say that someone in the government of Ontario is out to deny the fundamental human rights of homosexuals and (TBP's) right to publish for them."

Campbell, a Crown witness in 1979, decried the charges as "frivolous prosecution." He explained that the Crown's first case against the article "clearly had no heart in it" and the even less energetic second prosecution "adds proof that the charges themselves are seen as doing all the damage."

Campbell also called for reimbursement of TBP's defence costs. "It's a horrendous thing that a publisher should be dragged through the courts twice, acquitted twice, and still have to pay the shot. A government that plays that game should also pay for the game," he said.

Prosecution motives were questioned by Judge Mercer himself when he asked Crown attorney Peter Griffiths why

such a rarely used charge had been laid. On June 3, the fourth day of the retrial, Mercer interrupted Griffiths' summation to remark, "I think a lot of thought went into the laying of this charge." He surmised that the charge had been chosen "to cut off defences" which would have been more readily available had a more frequently contested section of Canada's Criminal Code been invoked.

On the second floor of an Art Deco architectural monument which once housed Eaton's College Street department store, now redecorated to resemble a thousand bland flight-departure lounges, the new trial judge heard careful expert testimony from 15 defence witnesses and not a single witness for the Crown. In fact, the only Crown evidence was Exhibit 1: a copy of the December 1977/January 1978 issue of TBP which contained Gerald Hannon's now notorious look into the lives of Simon, Barry and Peter, men

who loved boys who loved them.

For most of June 2, the third day of the hearing, a face familiar in Canadian living rooms for the last 26 years smiled engagingly from the witness box. Academic, broadcaster, Officer of the Order of Canada (the country's highest civilian honour), former co-host of *This Hour Has Seven Days* — easily the most controversial weekly TV public affairs programme in the Canadian Broadcasting Corporation's history — Patrick Watson recalled nationally televised interviews with American Nazi leader George Lincoln Rockwell, convicted child murderer Nathan Leopold, and Hitler's architect Albert Speer.

"There were death threats and demonstrations when I interviewed Rockwell in 1965," Watson told the court, "but people said afterwards that even though it was awful, they still thought they should know about these things."

Under detailed cross-examination, Watson distinguished between advocating an idea and advocating an action. He testified that "Men Loving Boys Loving Men" did advocate the idea of pedophilia by showing that at least some pedophiles are admirable.

"TH White, author of *The Once and Future King*, the Greek poet Anacreon, and Leonardo da Vinci were all pedophiles," he pointed out, "and if I wrote a letter to *The Globe and Mail* (Canada's national newspaper) saying they were admirable, I'm sure *The Globe* would print it."

Watson explained to Crown attorney Griffiths that controversial journalism "serves an illuminating function in a democracy by provoking people to think and discuss." He said that he would have no hesitation in reading key passages of "Men Loving Boys Loving Men" on TV to provoke debate, "and I know the Canadian public would tolerate it."

Further dramatic evidence of seasoned journalists' estimation of community standards of tolerance for sympathetic portrayals of man/boy love came from CBC producer Max Allen and from Michael Cobden, editor-in-chief of the *Kingston Whig-Standard*.

Allen, with 12 years of experience in CBC radio, including more than five years as producer of the award-winning nightly public affairs programme *Ideas*, is chairman of CBC Radio's committee on controversial programming. He played a 20-minute taped excerpt of an *Ideas* programme from the six-part series "On Being Gay," originally aired across the country in 1979. Among other voices heard in the courtroom was that of Gerald Hannon, explaining to an interviewer how his views on man/boy love had developed while researching the article before the court.

"We received 1,300 letters in response to that programme," Allen testified, "and that's far more than usual. Of the 1,300, exactly 11 were negative. And eight of those were worded almost identically, were unsigned, and were postmarked in the same city."

Michael Cobden characterized Kingston, Ontario, as an old, medium-sized, rather conservative city. He edits the city's only local newspaper, which is

## Trial II, take one

*The Body Politic* returns to the courts November 1 to face charges of "publishing obscene written matter," specifically an article entitled "Lust with a Very Proper Stranger" published in the April 1982 issue.

Charged May 10 were all nine members of the TBP editorial collective and Pink Triangle Press, the paper's publisher. The charges followed a raid on TBP's office May 7 by two Metro Toronto police morality officers. Nothing was seized in the raid.

If convicted under Section 159(1) of the Criminal Code, collective members each face a maximum penalty of \$1,000 fine and six months imprisonment. Pink Triangle Press could receive an unlimited fine.

"Lust with a Very Proper Stranger" is an article which describes the rituals and etiquette of fist-fucking. It was written by "Angus MacKenzie," a journalist who preferred to remain anonymous for professional reasons.

CP



Watson: "the public would tolerate it"



read by up to 100,000 people each day, at least half of whom live in nearby small towns and rural areas. "If pedophilia were an issue in Kingston, then I would not hesitate to publish 'Men Loving Boys Loving Men' in the *Whig-Standard* with some editing, but only for stylistic reasons," Cobden told the court. "It's clearly an earnest attempt to look at a taboo subject. Most of my readers are older, family people, but I would not expect any protests from them," he said.

Peter Desbarats, dean of journalism at the University of Western Ontario since last September and Global TV's Ottawa bureau chief for 10 years before that, compared the *TBP* article to Dostoyevsky and Truman Capote depicting murderers in an understanding way. Under cross-examination, Desbarats refused to make a blanket condemnation of man/boy love and explained, "I want to understand why people do it and to be assured that no harm is done to the boys involved. I find that the article in question gives a sympathetic description of a certain way of life."

"The article is radically different from the 'I stuffed her cunt with my 15-inch prick' school of writing," testified sociology professor Dorothy Smith of the Ontario Institute for Studies in Education. Smith, whose specialization is communications theory, explained how the visual impact of *TBP*'s cover, its shape and format, clearly mark it as an opinion magazine which assumes a higher than average level of reading skills. "Only people looking for food for thought and information about a very specialized community would ever pick up this magazine at a newsstand," she told the judge, "and they would expect to find articles such as this one."

The retrial had opened on May 31 with defence testimony from Lynn Cunningham, managing editor of the glossy, 710,000-circulation *Quest* magazine and vice-president of the 170-member Canadian Periodical Publishers' Association. She was followed by *Globe and Mail* writer Joanne Kates, United Church chaplain at the University of Toronto Eilert Frerichs, and Humber College journalism teacher Eleanor Wright Pelrine, who also edits *Content*, a magazine for Canadian journalists. Cunningham, Kates and Pelrine drew on their experience in print journalism to show how Gerald Hannon did no more than any good reporter would when writing about a controversial topic. "You can't shoot the messenger who brings the bad news," Cunningham insisted.

The court also heard testimony from what the non-gay press loves to call "avowed homosexuals." Toronto General Hospital psychologist Rosemary Barnes, physician Randy Coates, Ontario Institute for Studies in Education sociology professor Tom Greenfield, University of Toronto English professor Michael Lynch, York University lecturer Lorna Weir and Metropolitan Community Church pastor Brent Hawkes all explained to Judge Mercer the significant role played by *TBP* in the local lesbian and gay community. They commented on their own difficulties in coming to terms with the issue of man/boy love and praised *TBP* for its role in educating the community on this and other issues of concern to gay men and lesbians.

Defence counsel Ruby's detailed summation centred on three main legal points. He began by citing numerous cases wherein corporations had been found guilty of offences, but their offi-

cers had been acquitted because no connection with the crime itself had been proven. Crown attorney Griffiths entered no evidence to show that Gerald Hannon, Ed Jackson or Ken Popert, charged because they were officers of Pink Triangle Press in December 1977, had anything directly to do with mailing the issue of *TBP* in which the article was published. This point was put so persuasively that Judge Mercer acquitted the three men without further ado on the last day of trial.

Ruby spent half an hour citing cases in which the terms "immoral" and "indecent" have been discussed. He also referred to some where the manner of distribution or the context of a perfor-

mance have been considered relevant in determining the degree to which community standards of tolerance might fluctuate.

His third line of defence made use of the Charter of Rights and Freedoms, which forms a part of the new Canadian Constitution. For the first time in its history Canada now has a written constitution which guarantees freedom of speech. Ruby argued that, although the charter is only two months old and has yet to be tested fully in the courts, it was clearly applicable to the present case.

In his decision, Mercer pointed out that he relied on ordinary dictionary meanings of "indecent" and "immoral" in exonerating *TBP* and thus did not

have to consider this third argument.

As June 15 drew to a close and with it what is hoped will be the last act in the "Men Loving Boys Loving Men" black comedy, *Toronto Sun* columnist Claire Hoy was decrying the acquittal as "sick" and Crown attorney Griffiths was telling *TBP* that the judgment is "under review" and the Crown could announce another appeal in 10 days' time.

Meanwhile, eight shipping cartons of materials seized when *TBP*'s office was raided by police porn squad officers in December 1977 languish in a warehouse somewhere, awaiting further legal action for their recovery.

Roger Spalding □

## SOCIAL SERVICES

# Police open sex-offender rumour file to youth agency

TORONTO — Metro Toronto Children's Aid Society will use confidential police files, including a list of potential sexual offenders, to evaluate all future job applicants, volunteers, adoptive parents and present employees transferring to positions involving children. The agency adopted the policy June 10 over protests from its employees' union.

The board of directors gave CAS executive director Doug Barr sole veto power over hiring once he has obtained permission from the applicant to review three kinds of police files. Lists of people with convictions and outstanding charges are available from both the Canadian Police Information Centre computer file and Metro Toronto Police records. A third list Barr will be inspect-

ing is called the Potential Sexual Offender File.

The use of police files has angered Canadian Union of Public Employees officials as well as gay social workers who fear that rumours and groundless complaints may begin to play too large a part in assessing an applicant's competence.

Reviewing such information is a "flagrant violation of human rights," according to Michael Jones, president of CUPE Local 2316, which represents more than 500 CAS employees. Jones worried that the Potential Sexual Offender File could contain unreliable information based upon malicious complaints and the value judgments of police officers biased against homosexuals.

Barr dismissed these objections. He said that he would be looking only for evidence of "inappropriate adult behaviour" which would make an applicant a "potential risk" to children. This behaviour would be anything which, in his opinion, could place a child "in need of protection" as defined by the Child Welfare Act.

Barr admitted that potential sexual offender lists would not be as precise or legally as sound as material in other files and could contain "suspicious the police have, reports of complaints, and allegations not substantiated in a court of law."

Gay social workers are upset by the new CAS policy. Since it remains a common misconception that all gay people are child molesters, gays in child-care positions feel that their job security is extremely tenuous. "It's a misuse of information," said a member of the low-profile Association of Gay Social Workers, who asked that his name not be used. "In effect, it's conviction without a trial."

Several years ago, CUPE Local 2316 attempted to negotiate a non-discrimination clause into their union contract. The clause, which included sexual orientation, was quickly dropped after adverse media coverage caused Ontario's Minister of Community and Social Services to oppose job protection for gay people.

Barr said he would disregard any complaints of a homophobic nature in the Potential Sexual Offender File. "Mere notation of someone being gay is of no immediate concern to me. It's not the practice of the CAS to ask applicants their sexual orientation." He said he was quite aware that there are gay people working for the society.

Metro Toronto Police are hedging on whether they would make their files available to the CAS or whether a potential sexual offender list even exists. Barr has no doubts. "They're somewhere in the computer bank," he said. Inspector Maurice Wilson of the police identification bureau told *TBP* that police files are confidential and available only to police and the courts.

Why did CAS institute this policy now? "It's partly the result of increased expectations, on the part of the public, of tighter accountability," Barr explained. He said three recent problems with employees and foster parents could have been avoided if a record of previous convictions or repeated warnings had been available to him.

Barr said that the policy will be reviewed at the end of a year, at which time he would be better able to recommend ways of controlling his own discretionary powers.

Ed Jackson □

## Take name off abuser list: worker

VANCOUVER — A gay social service worker's fight to regain his job has expanded to include a battle to have his name removed from a list of potential child abusers.

Rob Joyce was dismissed February 3 from his job as a counsellor at Senator House, a hostel for street youth. Official reasons ranged from using working hours "to attend to matters of a personal nature" to "being uncooperative, unpleasant, demanding and hostile." The dismissal followed his efforts to clear his name of an allegation that he paid a hustler \$60 for a blow-job (see *TBP*, March).

While the youth had made the allegation as early as January 17, a complaint was not registered with the Protections Complaints Bureau of the provincial Ministry of Human Resources (MHR) until February 22. MHR policy dictates that complaints

must be registered within 24 hours.

Joyce did not hear that a report had been made until May 7. He was not notified by the MHR, but rather was told by the social worker who prepared the report.

The Protections Complaints Bureau established a registry in 1965 listing suspected and confirmed child-abusers. Until recently, registrants were not even notified that a complaint had been made against them, nor were there any grounds for appeal.

The British Columbia Civil Liberties Association (BCCLA) has been struggling for two years to allow suspects the right of appeal, to have policy changed so that registrants are notified and to severely limit access to the information.

In June, following extended pressure from the BCCLA and the provincial Ombudsman's office centring around the Joyce case, MHR deputy minister John Noble announced that new procedures have been implemented. Registrants are now to be notified, and unsubstantiated cases reviewed after three years.

Joyce's case has been included among the "unsubstantiated" cases. Noble stated in a letter to Joyce that "No evidence corroborating the statements of the juvenile was found during the investigation."

Nevertheless the allegation will stand, it seems, for at least three years. Said Joyce, "I feel that I've been one of the best job counsellors in Vancouver and now I'm blacklisted and unemployable."

Meanwhile Joyce is awaiting the release of the Ombudsman's report before taking any further action for his reinstatement.

Craig Patterson □



Joyce: "blacklisted, unemployable"



# Military hiring ban lifted: for a day

OTTAWA — The Canadian Armed Forces reversed their long-standing ban on hiring homosexuals last month, but the change in policy lasted a few brief hours and appeared to be merely the expression of a personal opinion by the Minister of National Defence.

The confusion began May 25 when NDP Justice Critic Svend Robinson told a House of Commons national defence committee about two cases of enlisted persons who had been victimized by the policy excluding homosexuals. One was a woman who had been "harassed and intimidated" because it was alleged she had lesbian contacts at Canadian Forces Base Borden. The other, a young man stationed at (radar unit) Falconbridge, "was kicked out because it was alleged that he was a homosexual."

Robinson asked the Hon Gilles Lamontagne, Minister of National Defence, why the Forces continue to maintain such a policy.

"In the Canadian Armed Forces we are very respectful of fundamental human rights and individual liberties," Lamontagne began. To the surprise of most people in the committee room, however, he then added, "As far as I am concerned, I am not aware of any discrimination strictly on the grounds of sexual orientation." He went on, "Solely on that (ground), I do not think there should be any discrimination."

The minister's statement, according to Robinson, rocked the committee room. "There were about 25 generals lined up along the wall," he reported. As Lamontagne was speaking, "they looked like they were going to have a collective heart attack."

General Ramsay Withers, Chief of Defence Staff, leaned across to Lamontagne, according to Robinson, and said in a loud stage whisper, "That's *not* the policy, Minister." Committee chairman Marcel Prud'homme, aware of the controversial nature of the minister's statement, asked helpfully, "Would you like to suspend briefly?" He observed, "I think there is a consultation about the policy," as a heated private exchange ensued between the minister and his chief of staff. Finally, Lamontagne spoke up, "I think what I said stands."

Robinson, MP from Burnaby, BC, said that he was amazed at the answer. "I didn't think that he would agree with me," Robinson said. "Lamontagne's statement represented a fundamental reversal of policy."

Next morning a reporter got a different response when he contacted the minister's office. Lamontagne told the reporter that the policy had *not* changed. "Homosexuals can't fulfill some of the requirements that are asked of a recruit — for example, security," he said. "If they can't fulfill some of the requirements, we can't accept them."

Gays of Ottawa spokesperson John Duggan called Lamontagne's statement

*"History has shown that homosexual conduct undermines morale and creates conflicts of interpersonal relationships which would have a detrimental effect upon the operational efficiency of the Canadian Forces, particularly in isolated posts, aboard ships and aircraft and in those locations where a substantial portion of the forces is billeted in barracks."*

— Col Frank Karwandy, Deputy Judge Advocate General of the Department of National Defence.



Lamontagne: giving generals heart attacks

"a policy reversal which offends every principle of human rights and justice. Once again, 'national security' is manipulated to cloak the bigotry of the homophobe." Duggan pointed out the contradictions of the homosexuals-are-prone-to-blackmail argument: "The Government encourages the blackmailing of gays and then punishes the loyal target. Catch-22!"

Homosexuals have been barred from the Canadian Armed Forces for decades. Resistance to changing the policy seems to spring partly from a mind-set constructed during a security clamp-down on gay people throughout the government services in the Fifties and early Sixties. Homosexuals, the majority of whom were then in the closet, were thought to be prime targets for blackmail. Although social conditions have changed substantially since then, the policy rationale remains, a curious blend of stereotyping and bigotry.

Ed Jackson □

## Kitchener hedges on gay rights ordinance

KITCHENER — Once again, lesbians and gay men have asked their city council to pass a bylaw which would prohibit discrimination on the basis of sexual orientation with regard to the city's jobs, services, and facilities, and the council has referred the matter to the

civic administration committee for further discussion.

Appearing before the council on June 14, Tom Warner, speaking on behalf of CGRO, informed council members that if they did take this "very positive move," theirs would be the fourth city in the province to do so. Toronto, Windsor, and Ottawa have all passed similar bylaws.

Moe Lyons, representing the Lesbian Organization of Kitchener, explained that while there were many who feared for their own children and relations with their family, "most of us fear for our jobs." Greg Meadows, making reference to a gay man who works for the city, said, "the state of fear and mistrust under which I know he lives is deplorable."

Also appearing before the council were Ruth Songhurst, representing the Waterloo Public Interest Research Group, and Lisa Immecker-Rasler, from CKMS-FM radio.

Joe Szalai promises that if city council doesn't pass a bylaw or written policy, "then it'll be a hot issue at election time."

Philip Fotheringham □

## No donuts for queers

HAMILTON — Members of Hamilton United Gay Societies (HUGS) have been refused service at a local Donut Castle on a number of occasions recently because the manager does not want gays patronizing the restaurant.

At HUGS' April 14 general meeting, a young gay man described how the manager of the donut shop at Duke and James Streets had refused to serve him and his friends, calling them "queers" and telling them to leave. About a dozen HUGS members later arrived at the shop where an employee pointed to one gay youth and said, "I can't serve him." When asked why, she said it was on the manager's orders.

Shortly thereafter, the manager appeared and said he didn't want "queers" causing trouble in his restaurant with "too much laughing." When asked if he would refuse to serve all HUGS members present in the shop he softened his stance slightly but returned to it later in the discussion. Since that date other gay men have been refused service and one was told he would be served only if he were alone.

HUGS sent a letter May 10 to the head office of the Donut Castle chain in Toronto, asking if it was their policy to discriminate against gays. In a phone inter-

view, a secretary claimed that the letter had been received and a reply mailed denying discrimination on the basis of "race, creed, colour, sex or habits." However, as of June 16, no reply had been received by HUGS.

HUGS spokesperson Mike Johnston said that if the situation does not improve the group will consider leafletting the Hamilton Donut Castle to call for a boycott. Meanwhile, the incident is being registered with the Coalition for Gay Rights in Ontario and both the Ontario and Canadian Human Rights Commissions.

Jim Bartley □

## Mother's knows best

LONDON — Determination and not a little courage has won Vern Halbot his job back with Mother's Pizza, where he was recently fired for being gay.

Halbot was hired April 28 by Mother's Pizza located at Dundas and Highbury Road. Assistant manager Homi Poppy apparently took an instant dislike to Halbot and asked dining room manager Paula Humphreys, "What is that thing behind the bar?" Five days later Poppy fired Halbot, telling him, "Mother's is not the place for you."

Halbot immediately registered a complaint with the Ontario Human Rights Commission, then contacted the vice-president of personnel for Mother's, Steven Becker, who referred him to Joseph Stein, the London district manager. After meeting with Stein, Halbot was rehired May 30 to the same position but at a different Mother's location.

Halbot asked for a written apology from Mother's but was refused. He was told to "let the dust settle."

Meanwhile, Paula Humphreys, who had refused to fire Halbot, and another woman have quit their jobs at Mother's over the incident. Danny Cockerline □

## Club charge dropped

VANCOUVER — The Vancouver city prosecutor dropped charges of violating a civic bylaw against the Club Bath June 9. The charges were dropped on a technicality, but the prosecutor has said the city may lay new charges against four gay baths under the same bylaw.

The Club was charged last year under a Health Department bylaw which contained a number of stringent regulations, including that there be no doors on rooms. These requirements were added to the bylaw in 1978 by the now retired director, Gerald Bonham, who said removing doors would cut down on the transmission of VD.

Club manager Brian Tipper said he felt the charges were a test case to see if the bylaw was enforceable. The bylaw applies to body-rub parlours as well as steambaths. Tipper said Health Department officials had visited most of the baths, but had charged only the Club.

The Club appeared before the Community Services Committee in May to have the bylaw changed. According to Tipper, the committee is willing to consider revising the regulations. Mayor Michael Harcourt has also indicated he is opposed to enforcing the bylaw against the Club. However, the current health director, Dr W Morgan, has stated he feels the bylaw must be enforced, although he agrees the Club is clean and well managed.

Meanwhile, the Club plans to meet again with the Community Services Committee in hopes of preventing further action against gay steambaths.

Robert Trow □



photo: Francis Benjamin Johnston



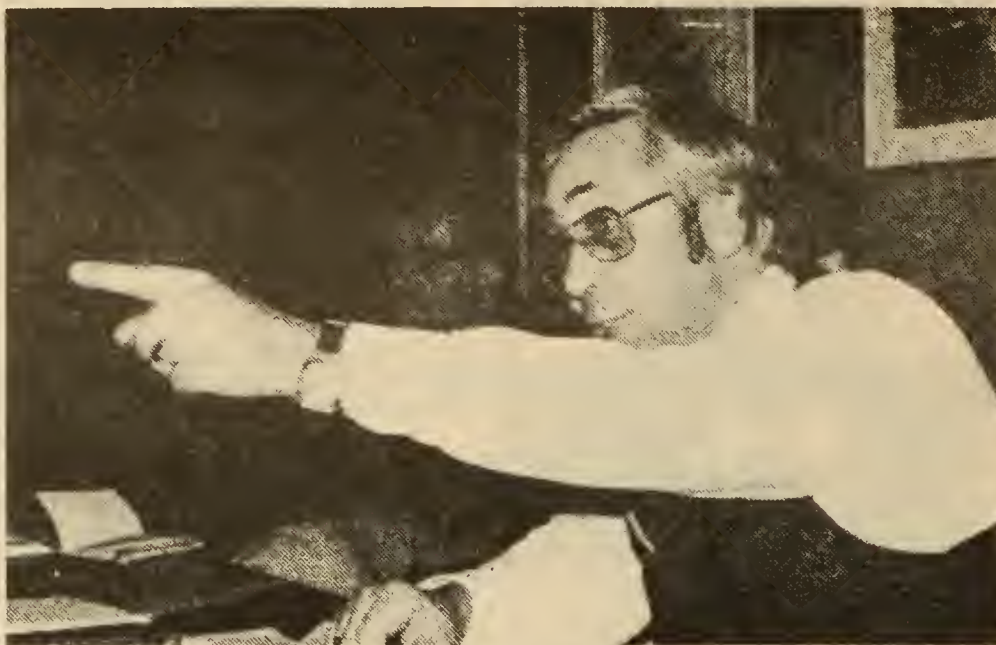
# Morality campaign stops Code changes

OTTAWA — The federal government has withdrawn amendments to the Criminal Code which would have legalized buggery, bestiality and sexual acts between more than two consenting adults.

On June 15, Justice Minister Jean Chrétien presented the federal Justice and Legal Affairs Committee with 42 pages of amendments to Bill C53 (see *TBP*, June) an hour before clause by clause debate on the proposed amendments to the sexual offences section of the Code was to begin.

When he learned that a Moral Majority-style letter-writing campaign was responsible for the government's reversal, NDP justice critic Svend Robinson said that it threatened to turn the Criminal Code as it applied to sex acts "into a law-and-order nightmare." *The Ottawa Citizen* reported June 19 that the government has received "hundreds of petitions and thousands of letters," mostly from Ontario, British Columbia and Saskatchewan, and identified the 10,000-member US-based Family and Freedom Foundation, from Niagara Falls (Ontario and New York), as the single greatest influence on the volume of mail. The organization, led by Reverend Ron Marr, publishes *The Christian Enquirer*. It collected 5,000 names on one petition that was presented to the House of Commons by Progressive Conservative MP Walter Dinsdale.

According to Justice Ministry spokesperson Jacques Demers the government changed its mind about bestiality, buggery and group sex "to ensure it (C53) doesn't get bogged down in any prolonged emotional debate on morality issues which would result in the bill dying on the order paper and denying new safeguards for women and children."



Family and Freedom's Ron Marr: wants to keep laws on bestiality, buggery, group sex

Robinson believes Family and Freedom asked individuals to send reply cards to members of parliament and circulate petitions in their churches — much the way it did in 1980 during a successful right-wing campaign involving the Toronto Board of Education (see *TBP*, October 1980). He says "the Liberals have caved in to that very powerful and influential lobby (the US Moral Majority)."

More recently, the right-wing Positive Parents of Canada created a minor furor June 17 when their "man in Ottawa" gained entry to certain restricted areas in the House of Commons. He disseminated what even the *Toronto Sun* called "hate literature" of an unspecified nature to MPs' mail boxes and throughout the press benches just above Speaker Jeanne Sauvé's throne.

Stew Newton, who heads Positive Parents, said the material denounced Prime Minister Pierre Trudeau's "involvement with Moscow" and the proposed revisions of the Criminal Code.

The same day, Progressive Conservative MP Geoff Scott presented a petition in the House of Commons demanding that group sex be kept as an offence. Containing 200 names, it was prompted by last year's police raid on the swingers' tent near Hamilton, Ontario, and was initiated by the Free Reform Church of West Flamboro.

Before Chrétien proposed his amendments, several gay organizations had called for liberalization of the Code, including repeal of the bawdy house laws. L'Association pour les droits des gais et lesbiennes du Québec (ADGLQ — the Quebec association for lesbian and gay rights) and Toronto's Right to Privacy Committee (RTPC) both presented deputations to the Justice and Legal Affairs Committee on May 25 and April 29 respectively. The RTPC also placed a full-page ad in the June 2 national edition of *The Globe and Mail* calling for repeal of the bawdyhouse laws and signed by over 1500 people.

The ADGLQ called for other reforms as well. These included repeal of age of consent provisions with a "massive increase in sex education programmes for the young," repeal of homosexuality as grounds for divorce, and removal of soliciting and gross indecency sections of the Code. As well, it urged the deletion of all sexual references in laws against assaults, that "sexual orientation" and "sex" be included in areas of protection under hate propaganda legislation, that entrapment by police officers be allowed as a defence for those accused of sexual offences, and that the intended increase from two years imprisonment to five for making or selling sexually explicit material depicting persons under age 16 be dropped. The ADGLQ brief, presented by members Ron Dayman, Marcel Pleau and Stuart Russell, received a mixed reaction from the justice committee. The recommendation which drew the most opposition was that urging the repeal of age-of-consent regulations.

The ADGLQ urged that coercion of sexual partners, despite their age, be the determining factor when prosecuting individuals, and that the laws dealing with this be outside the Criminal Code. At

present, the government intends to lower the age of consent for homosexual acts from 21 years to 18, while retaining a heterosexual age of consent ranging from 14 to 16 years in most cases.

Both Robinson and Progressive Conservative Justice Critic Ray Hnatyshyn disagreed with the recommendation. Robinson felt that there should be a uniform age of consent for both homosexual and heterosexual acts, but that "your recommendations would allow for no protection whatsoever, as I see it, for children who are subjected to sexual abuse within the family unit or by persons in positions of authority over them." Hnatyshyn questioned whether young children have the capacity to consent to sexual activities. Although he admitted that age of consent laws are "arbitrary and difficult," he thought that removing them altogether would pose "greater difficulties."

On the subject of "kiddie porn," the delegation told legislators that they felt present provisions against production and distribution of obscene material were more than adequate, and that the government should actually be moving toward a decriminalization of such material. "If there is a social problem, it is not by making additional legislation that we are going to solve it," Dayman said. **Kevin Orr** □

## Prostitution squeeze moves nation-wide

TORONTO — As complaints from the North Jarvis neighbourhood increase and this year's municipal elections loom, downtown politicians have begun vying for the public's attention on the issue of prostitution.

Ward 6 junior alderman John Sewell drew 125 people to the Church Street Community Centre May 27 for a public meeting which heard suggestions from residents that ranged from regulation through zoning to increased police foot patrols. Morality bureau sergeant Tommy Stephen told the audience to lobby MPs for stricter laws.

The Metro Toronto Police commission decided June 3 to increase foot patrols and to send a delegation to Ottawa to testify before the Standing Committee on Justice and Legal Affairs June 10. Commissioners Jane Pepino and Dennis Flynn were joined by Ward 6 alderman Gordon Chong. That day Mayor Art Eggleton also sent a letter to the federal government.

Prostitution is legal in Canada. Being in a place that is resorted to for the purposes of prostitution (a bawdy house) is illegal. Soliciting is illegal, but only if it's "pressing or persistent," something that's difficult to prove in court.

Toronto politicians are just the most recent addition to what seems to be a national trend. From Halifax to Vancouver, citizens have been lobbying the federal government to tighten Criminal Code provisions against soliciting as municipal politicians try to placate their constituents who live in areas frequented by prostitutes.

Municipal bylaws in Vancouver, Niagara Falls and Winnipeg have either been instituted or planned since early May. Complaints have been received from Halifax, Ottawa and Toronto since then. Both Montreal and Calgary introduced bylaws restricting soliciting in 1980 and 1981 respectively. Montreal's bylaw was struck down by the Quebec Superior Court in December. Calgary's was upheld this spring and is now on its way to the Supreme

## New charges on washroom beat

Two police officers charged a gay man with "lingering on TTC (Toronto Transit Commission) property without due cause" at 1:15 am June 9 when they decided he had overstayed his welcome in a subway restroom at Yonge and Bloor.

The accused, who faces a maximum fine of \$500 if convicted, says he left the Quest, a Yonge St gay bar, at 1:00 am, walked to the subway where he entered the washroom, urinated, then walked to a wall to lean for a second or two. "I'd only been standing there about 30 seconds when the police came in," he said.

Another man who had been standing in the washroom was also taken away by the police, according to the accused.

The charge is based on a TTC bylaw and is not a Criminal Code offence. The man's lawyer, Harvey Hamburg, thinks the police have "just cottoned on to the possibility of using this charge" to harass people in the washrooms even if they aren't having sex.

The accused attributes the charge to the "Let's-get-the-queers-with-whatever-we-can" attitude of some police officers. "I'm very annoyed about the whole thing because the inference is that I was doing something more than lingering." **DC** □

Three men were arrested and charged with committing indecent acts following a raid on a men's washroom at Concordia University in Montreal.

According to one of the accused, the men's room was locked from the outside by a security guard after he allegedly observed the indecent acts. The guard called the Montreal police, who unlocked the room and arrested all three men.

Two of the men pleaded guilty at a preliminary hearing May 15, and were convicted and given small fines. The trial of the third person, who pleaded not guilty, has been remanded to September.

The episode has caused serious concern and alarm among Concordia students and faculty, hundreds of whom use the men's room daily. The toilet, located in the Norris Building on the downtown Sir George Williams campus, is the only public facility in the building.

Several faculty members charged the university with serious misconduct in its handling of the affair. They argued that security guards should simply ask offenders to leave the building and call police only if the request is refused. □





# Not a Love Story and the anti-porn crusade

Five members of a recently formed Toronto group called Pornography Oppresses Women (POW) were roughed up June 4 by employees of the Zanzibar Tavern, a strip joint on Yonge Street. They had been busy taking photographs of patrons' comings and goings, their press release explained, "to make each man accountable for contributing to the exploitation of and violence against women." The police were called as a result of the scuffle with bouncers, but they declined to lay charges because they said the two sides of the account varied too widely. In response POW organized a demonstration to take place outside the Zanzibar June 12. And for the first time in recent memory I found myself assigned to cover a demonstration for which I had almost no sympathy.

I share the protestors' rage at the treatment of the women both by the bouncers and the police. But for the organizers, there was no distinction to be made between the violence suffered by POW members and the group's original target: pornography. For me, their tactics — the attempted use of guilt to modify someone's sexual behaviour — left a very bad taste.

The same day that 200 feminists picketed the Zanzibar Tavern in Toronto, the National Film Board's controversial film *Not A Love Story: a film about pornography* was opening on 57th Street in New York, just blocks away from where much of the footage of the cinematographic indictment had been shot. I finally saw the film myself a few days later, when I participated in a panel discussion about film censorship.

Robert Fulford, writing in the June 5 *Toronto Star*, credited the film with inspiring 500 women and men to march with the Feminist Coalition Against Pornography in Montreal two weeks before. He also said that he knew of no woman reviewer who was critical of the film. After taking a look back at the whole issue, I've decided I'd love to be the first.

*Not A Love Story* tells a morality tale, using the perceptions of former stripper Linda Lee Tracy as its vehicle. Tracy opens the film with a challenge to filmmaker Bonny Klein that feminists, like men, think that strippers are exploited and too dumb to know it. The film ends with her tearful confession of relief that "at least I can feel sick" about sexual objectification.

Film also objectifies: it takes pieces of life out of their real context and preserves them on celluloid. The funny thing about this film, though, is that not all the characters are objectified equally. Some people seem to be looking more than they are being looked at, while others are being looked at more than they are looking. Those who do the looking sit in bright, airy, greenery-filled frames and deliver carefully measured and sensitive insights. The people who are mostly looked at in habit dingy photo studios, peep shows, strip joints and the like. Confronted by the camera they react, often defensively and with growing bitterness, their own lives their only authority.

Despite its pretence to be a documentary, the film has an anti-science bias. In the first few minutes, it dismisses any investigation of the role of fantasy in porn and never again deals with the contradictions and distinctions that always exist between image and reality.

By assuming that all porn, and all sexuality, is heterosexual, *Not A Love Story* glosses over the rich complexity of human sexuality and misses potential avenues of exploration. Gay male porn obviously doesn't exploit women, but does it exploit men? In the same way? If so, how? If not, why not?

Film that blunders into the territory of sexual behaviour cannot safely dismiss sexual minorities, precisely because they are the least understood and most vulnerable to pressure from the ill-informed. Could it be that the filmmakers had no opportunity for such a digression? How, with well-known radical lesbian Robin Morgan and equally well-known radical fairy Kenneth Pitchford both interviewed, could that have been so? And how was it the two of them turned up incarnated as a sensitive, liberal, nuclear family complete with offspring — in a state of grace and threatened by the eroding evil of pornography?

Gay people aren't the only sexual minority who might be affected by this discussion or by anti-porn actions like the one at the Zanzibar. As the moral clean-up-the-streets crusade grows, its most obvious targets in this city are prostitutes.

Sex and violence each conjure up powerful emotions and images, and the camera wades in, bent on imposing its own definitions. Images progress from tame to hard core (well, sort of) to occasional lory. An expert in a laboratory talks

about men with uncontrollable appetites seeking ever more evil thrills, losing their grip on reality and perpetrating violent crimes against women and children. *Not A Love Story* does for pornography what *Reefer Madness* did for marijuana.

This film is dangerous not only because it is less honest, thorough, complete or sophisticated than it should be. It is also dangerous because it is bad feminism.

Despite Kate Millett's lone plea for more authentic sexual images, the filmmakers seem to have misplaced the feminist criticism that our society is sex-negative. In the past feminists have argued that twisted images of sexuality may well result from the suppression and distortion of sexual desire. In asserting that sex ought to be an aspect of life like any other, feminists have said that a sexual assault is a crime because it is an assault and not because it is sexual. Shouldn't it follow that the exploitation and degradation of the hooker or the stripper is not qualitatively different from that of the migrant worker, the secretary, the welfare mother, the factory worker or the mental patient?

*Not A Love Story* bemoans women's silent complicity with pornography without asking whether it really is *all* women who have averted their eyes from the billboards and magazine racks and have remained ignorant of the evil — or the delight — to be found in pornography. Not that many are going to admit to finding delight while, during the New York premiere of *Not A Love Story*, Gloria

Steinem blithely compares women who read porn to Jews who read Nazi propaganda.

Nowhere does the film try to locate violence against women in the context of other injustices women face. As hands are wrung and tears are shed, all that is offered is Woman as Victim. Despair may be an inevitable response, if you are convinced that men are violent toward women simply because they are men — bound to some property of the Y chromosome, perhaps. If the film had seen men as agents of violence against women in a social system that is a haphazard hierarchy of interlocking and overlapping power relationships, a system in which gender is an important (but not the only) factor (class, race and sexual orientation being others), and in which violence is a symptom not to be mistaken for the disease itself, it would not have ended up with such strange bedfellows.

Canadians for Decency, a certifiable member of the anti-gay and anti-feminist right, is thanked in the credits of *Not A Love Story*. As are the boys from Operation P, the anti-porn squad that engineered the first raid on TBP. A sad testimony to just how radical feminism can be.

I was surprised to find out a while ago that Emma Goldman (whose radicalism is above reproach) didn't consider herself a feminist and in fact distrusted feminism for its middle-class base and its narrow, conservative outlook. She had a somewhat more down-to-earth approach to her sisters in the sex industry. She advocated free love and tried to organize prostitutes' unions.

There's a lesson in there somewhere.

Chris Bearchell

POW on Toronto's Yonge Street: attempting to use guilt to modify people's sexual behaviour



Court of Canada.

Virtually all of the angry citizens' groups across the country have said they're not anti-prostitution, they just don't want it happening on their front lawns. At the Toronto meeting organized by Sewell, whenever anyone advocated the legalization of prostitution, morality officers protested that prostitution was already legal. They neglected to mention that being in a bawdy house, even if it's your private home, is not. Crown attorney Ed Geller told the meeting that zoning wouldn't work because johns wouldn't travel to industrial districts for sex, they'd rather do it on your lawn.

The government has been asked to repeal the bawdy house laws by feminist organizations concerned about prostitution as well as by gay organizations concerned about the baths. But with the government's final amendments to Bill C53, the current revision of sexual offences in the Criminal Code, it is clear they won't. It remains to be seen

whether or not they will give the police the new laws they seek to bust prostitutes on the street. Kevin Orr

## Tent sex ruled bawdy, judge convicts duo

HAMILTON — Practitioners of circus-tent sex suffered a set-back with the June 10 conviction of Edward and Jeanette Hughes on charges of keeping a common bawdyhouse. The Hughes' operated a "swingers" club in a campground tent 24 miles from Hamilton, which was raided last June by a busload of 50 police. A total of 303 charges were laid against 90 individuals.

Provincial Court Judge Peter Mitchell ruled that the activities observed by police during an undercover investigation constituted indecent acts, and thus the tent could be considered a common bawdyhouse. The acts in question, according to police testimony, were exclu-

sively heterosexual, with no suggestion of leather or sex toys.

While noting that "Canada is relatively mature in its sexual attitudes," Judge Mitchell told the court that "The acts described would not be tolerated by the contemporary Canadian community. (Canadians) would expect the authorities to eliminate them if they were aware of them."

Judge Mitchell was clearly unconvinced by the evidence of all three expert witnesses for the defence, who had testified that the activities which took place were within the community's standard of tolerance.

Gene McBurney, counsel for the Hughes', reported that they intend to appeal the decision. "We were disappointed with the outcome," said McBurney, "but the judgment only applies to this particular set of facts. It's not a blanket decision on group sex."

The Hughes' are expected to be sentenced on June 22, and will probably be fined. Under Section 169 of the Crimin-

al Code, however, they could face a maximum penalty of 2 years imprisonment and an unlimited fine.

The Hughes' are currently running another singles club in a house in the Hamilton area. According to McBurney, procedures have been altered somewhat and greater attempts are being made to make the club more private, and thus less open to prosecution.

Craig Patterson

## First Pisces appeal is won by found-in

EDMONTON — One of the men charged as a found-in in last year's police raid on the Pisces Sauna has successfully appealed his conviction, the first of a number of found-in appeals to receive judgment.

Court of Queen's Bench Judge Michael O'Byrne overturned the conviction against Randy Lysohirka June 15,



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**Please note:** Publication has been delayed. Our apologies to patient readers everywhere, especially those who ordered advance copies. A printer refused to print the book at the very last minute. (He didn't want to take any legal risks; what with a retrial and new charges against *The Body Politic*, he just ran for cover.) But now that we've been acquitted a second time, there's no more delay. We've found another printer, and our new release date is July 12.

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giving him a conditional discharge to become absolute after one year. O'Byrne also ordered the Crown to repay Lysohirka's \$250 fine. However, the Crown may appeal the decision.

Another found-in, Jaime Carvalho, is still awaiting a ruling on his March 19 appeal before Queen's Bench Judge WJ Girgulis. Privacy Defence Committee chairman Michael Phair told *TBP* he is expecting a positive verdict, since the appeal judge expressed concern over the manner in which lower court judge Hyde conducted Carvalho's July 1981 trial. Hyde won instant notoriety in the gay community for his openly homophobic remarks during the trial. On one occasion, said Phair, he actually pointed to a group of gay people in the courtroom and shouted, "You're all criminals, all of you!" **Robert Trow** □

## New bath trials tally: fresh air, more wins

**TORONTO** — A large window in Old City Hall Courtroom 32 blew open June 14, refreshing the court with a strong summer gust. The court got an added gust of fresh air when defence counsel, former Ombudsman and one of Canada's top criminal lawyers, Arthur O Maloney, started questioning PC Delaney, an undercover officer involved in a nine-month surveillance of the International Steam Bath. On trial for keeping a common bawdy house were an employee and the owner of the bath.

Maloney's questioning of the officer explored the reason behind the prolonged investigation. Did the officer, Maloney asked, think his investigation was a proper use of his professional ability? Why had he gone into the bath? Had anyone been robbed? And who had given the officer his orders?

A witness replied that Sgt Gary Carter of Police Intelligence had instructed him. The Crown jumped up and tried to shut the window Maloney had opened.

Who gave Carter his instructions? Witness did not know. Did the officer think his visits to the bath a proper use of the taxpayers' money? When Crown objected to this, Kerr asked counsel not to make a political speech. "The officer was only doing his duty," he said.

The trial continues June 22.

Found-ins have been trekking almost daily into court only to have the charges against them withdrawn. On May 21, nine found-ins in College Park Court appeared and had their charges withdrawn.

Those parachuted into Scarborough's Courtroom 405 by Chief Associate Judge H Rice continue to fare well. Found-ins are calling the judge's decision to try them outside of Toronto their "Charter of Rice." Most charges are being withdrawn.

A Romans 11 found-in sentenced to 60 hours of community service work by Judge RB Dnieper in April won his appeal against the sentence before County Court Judge Joseph Sheard May 27. He was granted an absolute discharge.

A notable setback for a found-in occurred in 405 June 8, when a wavering lawyer held up the start of her client's trial while she argued him into reversing his plea of not guilty. The Right to Privacy Committee (RTPC) continues to advise found-ins to plead not guilty. □

Found-in tally as of June 14:

Total found-ins:	304
Trials:	238
Won:	201
Lost:	32
Decision pending:	5



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## COMMUNITY PROFILE

### Community centre: not just a building

In 1977 the Gay Community Centre of Saskatoon operated out of a former typing school in a neglected downtown office building. Below it was the Indian-Metis Friendship Centre. Five years later, in March 1982, the centre lost its most recent home at 245 Third Avenue South, when the landlord padlocked the entrance.

Somewhere in the intervening years, a great deal of hope and enthusiasm went astray. Gone are those incredibly concentrated years following the 1977 National Conference when anything seemed possible and was. From Sunday community dinners, to the cable television committee, the centre cultivated a host of ideas. Cohesiveness helped get things done. The city has grown. The dilapidated typing school on 20th has been replaced by a new office building. The Indian-Metis Friendship Centre has moved into modern facilities.

Throughout the downtown, older buildings are being pulled down or renovated to make room for new businesses. In their haste, many developers are pushing out low income tenants. Bag ladies, pensioners, and shoe-string social service agencies are the first to go. The GCCS was a victim of such growth.

The centre's pioneering work has paid off in some ways, despite the loss of the building. Urban growth has brought about a bevy of new gay people with broader interests, a sensitivity to self-oppression and, for some, greater expectations. This new group is more conservative and complacent than those who had the fundamentalist spirit of the earlier years. Life is comfortable. They haven't been threatened by anything as catastrophic as a bath raid, police brutality, or the invasion of private residences.

Another factor that hurried the demise of the centre was the widening of a long-standing rift between the social



Centre directors: Marion Alexander, DJ Villeneuve, Brenda Vallillee, Antonia Botting, John Goodwin, John Harlekin and their former home

and the political crowds. Many people who were only interested in a comfortable place to drink a beer or read a book felt unwanted in the community centre. Revenue fell off, stipends to the Gay Academic Union, the centre library and the Saskatchewan Gay Coalition were quickly axed, and before long the rent wasn't being paid.

But the Gay Community Centre is more than a building, and the group has carried on as have other community projects.

Following the centre's closing, the Saskatchewan Gay Coalition was forced to become financially independent, drawing more of its resources from the large rural area it serves. Metamorphosis, an annual lesbian/gay fair held in October, was also forced to become financially viable.

The vacuum created by the loss of the many functions the centre once housed has had a catalytic effect on some of the old community stalwarts. People who had left because of other interests, personality conflicts, or from simple "burn out" have been jarred into action.

An organization called Gay and Lesbian Support Services began providing peer counselling and suddenly became prominent in the community. The lesbian community, faced with no alternative to the community centre, fell back on its knack for having a gregarious good time, and began organizing well-attended monthly dances at the Hungarian Community Hall. The Quinlan Sis-

ters have been received in the larger community with much enthusiasm.

A gay and lesbian workshop was held at the recent Canadian Library Association conference in Saskatoon. At the workshop, a bibliography, prepared in Saskatoon, of over 200 titles of gay and lesbian fiction and non-fiction was presented.

The future is not bleak. The GCCS continues to hold a number of dances each month. The newsletter has been jazzed up with a new layout and a bit of humour. The centre's board has adopted a two to three year plan to re-establish a community meeting place. The plan is gauged to allow time to pay off debts, save money and properly assess community needs. A great deal of time will be devoted to reaching out and mending some of the rifts.

Gay and Lesbian Support Services continues to expand its activities. It offers regular counselling, a telephone message of community happenings called GAYLINE, and has been organizing things as diverse as a softball team and a gay men's support group. GLSS is also presently looking after the centre's library. After some initially difficult meetings, the two groups have decided to cooperate. Gay and Lesbian Support Services seeks to provide organizational skills and counselling services. The Gay Community Centre will continue providing alternative social functions, political action and education.

Bill Kobewka □



photos: Bill Kobewka

## THE POLICE

### Government stalls RCMP reforms

OTTAWA — Solicitor-General Robert Kaplan, the federal minister responsible for the RCMP, announced recently that long-awaited legislation establishing a civilian security agency would not be introduced during the current sitting of parliament. He cited parliament's heavy workload and government preoccupation with the country's floundering economy as reasons for the delay.

Replacement of the disgraced security arm of the RCMP by a new civilian agency was the principal recommendation of the McDonald Commission's report on RCMP wrongdoing, made public nine months ago. The report, of which several chapters still have not been made public, rocked the country when it revealed the existence of an extensive system of political surveillance and widespread lawbreaking by the very people sworn to uphold the law.

The commission recommended destroying most of the 800,000 files maintained by the Mounties on individuals they considered possible threats to security. The RCMP has opened files on almost every homosexual it has come across, on the pretext that these people could become security risks if they came to occupy "sensitive" positions.

Despite Kaplan's promises of speedy action on the files, nothing has been done to date. The minister explains that the government has not yet devised a "file-destruction" policy. In other words, it hasn't yet decided which files to hang onto.

Bill Loos □

## SPORTS

### Softball fever moves to Calgary

CALGARY — A gay softball league has started up in this Western city. It hosted its first tournament June 13.

The Calgary league plays under an umbrella organization called Apollo Friends in Sports. It works closely with Gay Information and Resources Calgary.

Two teams have been formed so far this year. One, consisting of players under 27 years of age, is called the Chickens and the other, named the Hawks, accepts players over 27. With the exception of the recent tournament, games have been played without umpires. Jokes Apollo member Ron Smith, "Whoever can scream the loudest gets his own way."

The openly gay league has encountered no difficulties in obtaining playing field permits. The games, played at a Catholic schoolground, attract many gay spectators, as well as neighbourhood "redneck straights" who watch from across the street. "I sometimes wonder how they'll react, the way some of the 'girls' carry on," Smith said, "but they just laugh."

Gerry Keith □

Toronto's Cabbagetown Group Softball League battles it out in Riverdale Park (below): The East Side Raiders lead the pack followed by the Cougars and the Toros. The other teams in closely fought competition are the Zypers, STF, the Renegades, Raw Talent, AWOL, Street Trade and Bloor Station. The six top teams will represent the league in the Canada Cup here July 2-4.



### Dudes, 18 East face suspended licences

TORONTO — The squeezeplay on Toronto's gay bars is underway for the second summer in a row. But unlike last year, when Metro police were frequenting the bars and laying charges, pressure comes this time from the Liquor Licence Board of Ontario.

The board has threatened to suspend the liquor licences of both Dudes and 18 East. Both bars, in the wake of last summer's charges for "exceeding the licenced capacity," have already been convicted and fined by the courts.

"It's double jeopardy," says an angry Dave Davies, an owner of 18 East. "First the courts fine you. Then the board comes along and threatens to suspend your liquor licence."

Roger Wilkes, an owner of Dudes, is irate over an official liquor board investigator's report which, dormant since it

photo: Gerry Keith





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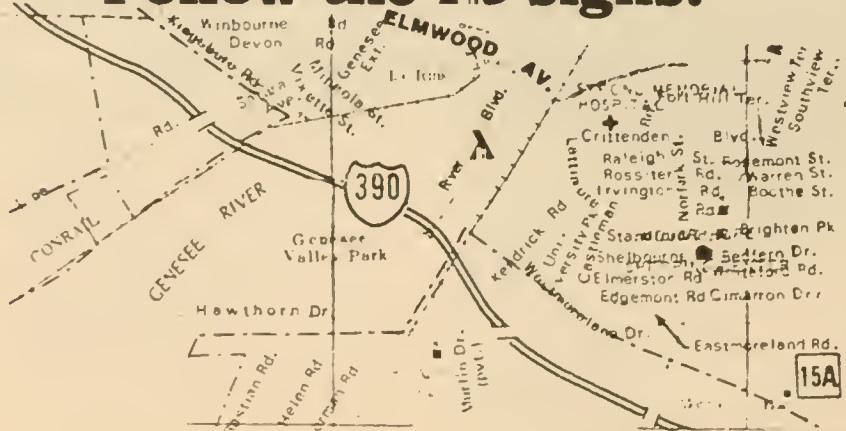
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was made last August, was resurrected on May 31 as the basis for the suspension threat against Dudes.

Wilkes told *TBP* that the investigator made comments on Dudes' clientele and decor which have no place in an official board document. Investigator JD Brooks wrote that "the establishment is completely patronized by members of the 'gay' community and is known as a 'gay' bar." He observed that the patrons "are only interested in drinking and listening to the disco type music." He took exception to the posters and community notices displayed in the bar, and judged that "disco type tapes" being played "were not consistent to good dinner music."

Both Dudes and 18 East have demanded hearings before the board to protest the threatened suspensions. "Everything Brooks observed has been approved by the board since we were first licenced in June 1978," Wilkes says, "and at regular intervals since then." **Michael Lynch** □

## ORGANIZING

### Psychiatrists debate status of caucus

TORONTO — The Gay, Lesbian and Bisexual Caucus of the American Psychiatric Association became the focus of heated debate at the APA annual meeting held here May 15-21.

At issue was the caucus' application for official minority status in the association. Although this would mean only one official assembly representative, it would be seen as a moral victory. There are already a number of representatives from minority and under-represented groups in the assembly (women, and a number of racial and ethnic groups).

Up to this point, the caucus has received official support for its meetings, but has never been granted an official voice through representation in the assembly. Caucus members also feel that the APA should recognize gays and lesbians as a legitimate sexual minority, given that the APA decided in 1973 that homosexuality is not a disease *per se*.

Due to the amount of dissent on the issue, however, it was decided that delegates would return to their local districts for further debate.

**Stephen Atkinson** □

### Editor calls for halt to lesbian ad debate

ABBOTSFORD — *The Abbotsford, Sumas and Matsqui News* has politely asked their readers to put a lid on discussions relating to that paper's decision to continue running an advertisement for a lesbian drop-in centre.

The controversy over the ad "degenerated into an argument of biblical interpretation and the liberalization of sexual mores in a community (a small town of 10,000 people in British Columbia) that is traditionally conservative," according to an editorial in the June 2 issue of the weekly paper.

The editorial went on to say that *The News* would not give in to pressure to cancel the ad and that it "considers as a prime responsibility the provision of a forum for all its readers.... But there comes a time when even that forum, for the sake of the readers' interest, must be limited. Therefore... we ask that the issue of the lesbian drop-in centre advertisement be dropped." **DC** □

## New rights group to stress activism

VANCOUVER — A new gay organization, the Gay Rights Union, was formed May 1. Spokesperson Richard Banner said the group will take an activist stance, stressing public action and education and incorporating feminist and trade unionist principles.

A primary objective will be to lobby for the addition of sexual orientation to the provincial human rights code. The group has already taken on Rob Joyce's discrimination case (see story page 8) and has received an endorsement from the British Columbia Civil Liberties Association.

The Union has a wide-ranging membership, including people who also belong to organizations such as the *Vancouver Gay Community Centre News* and *Gayblevision*. Banner said the group sees itself as complementing other organizations and intends to work with them in areas of common interest.

The Gay/Lesbian Electors Action Movement (GLEAM) has formed a pressure group to work in civic elections, polling candidates on gay issues and endorsing those who are gay positive.

GLEAM is currently engaged in a voter registration drive preparatory to the upcoming November civic elections. For more information, contact GLEAM c/o the Vancouver Gay Community Centre, 1244 Seymour St, Vancouver.

The annual Gay/Lesbian Unity Week celebrations will be held from July 31-August 8. The Gay Festival Society, which organizes the week each year, has been planning the celebrations for some time and requests all individuals and groups interested to attend its planning meetings. For more information, contact Vince Manis at 687-7129 in Vancouver. **RT** □

## Gay mag launches lesbian-run section

MONTREAL — Quebec lesbians have a new voice in the Quebec gay media. *Le Berdache*, the official newspaper of l'Association pour les droits des lesbiennes et gais du Québec (ADGLQ), will now contain a regular section entitled "Lesbiennes Entre Nous" (lesbians among us).

The new section, starting in the May issue, will be managed exclusively by lesbians, who will make all editorial decisions and supply all written and graphic materials.

Submissions are invited from lesbians of every inclination and may be sent to: *Lesbiennes Entre Nous*, c/o *Le Berdache*, CP 36, Succ C, Montréal, Québec H2L 4J7. **Jim Bartley** □

## Dignity members meet in Edmonton

EDMONTON — More than 120 people attended the sixth annual Dignity/Canada Dignité conference "Free to Be" held in Edmonton May 21-24. Dignity/Edmonton member Kevin Simpson reported the conference was a success, citing in particular the ecumenical spirit of the weekend with a number of non-Catholics attending, and two protestant ministers leading workshops.

Highlights of the conference were an



address by Father Giles Hibbert from England on "Sexual Ethics and Freedom to Be," and a large concelebrated mass, again with non-Catholic participation. A Sunday night dance attracted several hundred gays from the Edmonton community, as well as conference participants. **RT** □

## ALERT

# Lessons of violence: prevent it, report it

TORONTO — A man's life may have been saved one night only because he did not live alone.

The man, who prefers to remain anonymous, picked up his assailant on Yonge Street near the Parkside Tavern late Saturday night, May 8.

At some point, the tone of the evening changed when the assailant smashed a marble trophy over his victim's head, tried to suffocate him with a pillow and strangle him. Screams for help brought his landlord to the rescue. "I'm still afraid; I can't sleep at times," he said.

The man did not contact his lawyers Harvey Hamburg and Paul Trollope, until Monday, two days later. They instructed him to obtain a medical report.

However, he then removed several objects from his apartment which would indicate that he is gay and attempted to hide this fact from police when they visited the following day. The two constables' questions forced the man to admit he had invited the assailant home. After this, he kept saying it was "my own fault for picking up this guy," and that "it was a dumb thing to do." The police simply agreed with him, and advised him to lay a complaint with a justice of the peace. The constables seemed to doubt the story, and neglected to take articles with the attacker's fingerprints.

Paul Trollope explained that the police don't see a story as credible unless it is reported immediately. "It is not normal for the police to do a fingerprint search under these circumstances. Such incidents are viewed in the same way as rape. If it is not reported instantly it's considered a doubtful complaint," he said.

Trollope further explained that once a complaint is filed with a justice of the peace and the evidence, such as a medical report, is accepted, a warrant is issued for the man's arrest. If the man is identified to the police, they are obligated to act on the warrant. In this case, however, a complaint had not been filed.

Although the man realizes that "it's everybody's responsibility," he reports that he's "had enough" and doesn't want the police to take any further interest in him.

A more common type of violence is the isolated attack against one man on the street. A recent example involves a man who had just left Dudes at approximately 1:20 Saturday morning (May 23), was surrounded by 4-5 men in the parking lot, one of whom swung around and hit him in the eye, forcing him to the ground.

The incident was over in two minutes. Not once did the victim cry out for help. The man sought medical attention but did not report the attack to the police.

The Toronto Gay Patrol is concerned for the safety of lesbians and gay men on the street. It offers several suggestions to avoid violent situations. To

## Glad Day Defence Fund

Kevin Orr, assistant manager of Toronto's Glad Day Books, faces charges July 19 of distributing obscene material (TBP, June).

Contributions may be sent to: Hamburg/Trollope in trust for Glad Day Defence Fund, 400 Dundas East, Toronto M5A 2A5.

begin with, know what is going on around you at all times. This may enable you to prevent problems by simply crossing the street, or running to the nearest open establishment. If caught by surprise, it is imperative not to remain quiet, but to get someone's attention by yelling, smashing a window or using a



whistle. Finally, you must have the courage and stamina to fight back.

The most important thing to do after any such experience is to report it immediately to the police. After this you can contact the patrol and give them the details. If a victim would like to be accompanied in making a trip to a station to report an incident, this can be arranged through the patrol.

The patrol offers training classes every spring for those who can give a few hours a month to keep an eye on dangerous areas and keep a record of attacks, suspicious vehicles, and people in the area. Your help is needed. Call 928-3325, 488-2578, 961-8046 for more information.

Philip Fotheringham □

# Attacks in Ottawa parks increasing

OTTAWA — Gay men should be on the alert against violence once again this season as reports of assaults and robberies continue to mount. A gay man walking home to Ottawa from Hull June 3 was attacked and robbed by a gang of men in their 20's. The incident occurred on the Ottawa side of the interprovincial bridge near Nepean Point.

In mid-May, a Gays of Ottawa (GO) member was robbed and beaten while walking through Nepean Point Park late at night. Around the same time, another man phoned the Gayline to report a similar incident. GO INFO has also received two separate reports of violent robberies near the German embassy on the Rideau Canal.

Most of these attacks happen in similar circumstances. With robbery as a motive, and gay men as apparently easy targets, the gang of three to four men surrounds the victim, then attacks. (GO suspects this may be the same gang that caused many serious injuries last year at Strathcona Park.)

GO offers the following advice. Be alert. Should you be a victim or a witness to these attacks, report the incident to the police as soon as possible. As well, reporting details of such cases to the Gayline (231-1717) will help GO to monitor and thus better understand the nature of these attacks.

Denis Leblanc □

*Our apologies to Todd Harris for neglecting to credit his photo of Liz Devine on page 10 of the June issue.*

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Cockettes founder Hibiscus dies in New York; 300 other cases reported

# Kaposi research hurt by cutbacks

NEW YORK — Hibiscus, the drag and glitter rock star who co-founded the gender-fuck group the Cockettes in the early 70s died of Kaposi's Sarcoma and pneumocystis carinii pneumonia at Saint Vincent's Hospital May 8. He was 32 years old.

Hibiscus, born George Harris, first became ill a year ago. His condition deteriorated rapidly and he was admitted to hospital 10 days before his death. Jim Fouratt, a long-time friend, visited Hibiscus a few days before his death and said the decay was shocking. "No one wants to acknowledge that there is an epidemic in the gay community," he said. "It's just horrible to have to recognize this as a fact."

A Congressional hearing into the so-called Acquired Immunodeficiency Syndrome (AIDS) in the gay community was held at the Los Angeles Gay and Lesbian Community Services Center April 13. Cases of the rare and often fatal Kaposi's Sarcoma have been surfacing at a rate of one a day since May 1981. Of the 300 cases reported across the US, 242 are homosexual or bisexual men, 30 are heterosexual and 18 are of unknown sexual preference.

According to Dr Lawrence Mass, writing in the *New York Native*, studies indicate that the presence of immunodeficiency may be more prevalent than suspected. One study of 100 sexually active, ostensibly healthy gay male volunteers found that 80 to 85% had persistent (but not progressive) evidence of immunodeficiency. "My hunch is that most of these patients will not go on to develop the full immunodeficiency syndrome," said Dr Frederick Siegal, a contributor to the *New England Journal of Medicine*. "If we're wrong on the other hand, it would be a catastrophe."

Studies are continuing across the United States but are being hampered by the Reagan administration's budget cuts. The Federal Centers for Disease Control have lost 30% of their real



Dead at 32: Gender-fuck drag star George "Hibiscus" Harris, a victim of Kaposi's Sarcoma

funding over the last two years.

"I want to be especially blunt about the political aspects of Kaposi's Sarcoma," said Congressman Henry A Waxman, who chaired the Los Angeles hearings. "This horrible disease afflicts members of one of the nation's most stigmatized and discriminated against minorities. The victims are not typical main-street Americans. They are gays, mainly from New York, Los Angeles and San Francisco."

"Legionnaires disease hit a group of predominantly white, heterosexual middle-aged members of the American Legion. The respectability of the victims brought them a degree of attention and funding for research and treatment far greater than that made available so far to victims of Kaposi's Sarcoma. I want to emphasize the contrast because the 'more popular' Legionnaires disease affects fewer people (and proved less likely to be fatal). What society judged was not the severity of the disease but the social acceptability of the individuals afflicted with it." □

## Feminists split on "correct" sex

NEW YORK — The ninth annual conference of The Scholar and the Feminist, organized around the theme "Towards a Politics of Sexuality," has underscored deep divisions in the women's movement around questions of sexuality.

The conference, held at the Women's Centre at Barnard College April 24, was "to address women's sexual autonomy, choice and pleasure, acknowledging that sexuality is simultaneously a domain of restriction, repression and danger as well as exploration, pleasure and agency." Much of the discussion took place between feminists who regard sex as the proper expression of a revised, more egalitarian love relationship, and those who consider it from the perspective of personal pleasure and object to the concept of any "politically correct" sexuality.

The extent to which feminists are polarized on the sexuality issue was made clear in the position taken by the Coali-

tion for a Feminist Sexuality and Against Sadomasochism, a group which includes Women Against Violence Against Women, Women Against Pornography and the New York Radical Feminists. Referring to an "anti-feminist backlash," the coalition denounced the participation of women who "support and practise pornography, promote sex roles and sadomasochism and have joined the straight and gay pedophile organizations in lobbying for an end to laws that protect children from sexual abuse by adults."

Their opponents replied by circulating a petition that concludes, "With their insistence that they already know what feminists should think about sex — that anyone who disagrees must be purged from the movement — the Coalition repudiates the spirit of free inquiry and the basic principles of a democratic radical movement. If anything, it is their authoritarianism, fear of difference, and lack of principle that deserves the label 'backlash.'" □

## Studies "improve" shock therapy threat

SUNNYVALE, CA — The Lesbian and Gay Associated Engineers and Scientists (LGAES) has issued an alert about new anti-gay research.

Doctors GC Abel of Columbia University and EB Blanchard and DH Barlow of the State University of New York are attempting to improve aversion therapy techniques. Subjects, frequently minors forced by parents or guardians, are shown erotic pictures while a penile plethysmograph records their response. A response to homoerotic images produces an electric shock.

Many gay men have in the past been able to pretend the "treatment" was working in order to escape further electric shocks, but the new research is aimed at making it impossible for subjects to fake a response and possible to determine sexual orientation against the subject's will.

Meanwhile a report by the American Medical Association (AMA) Council of Scientific Affairs entitled "Health Care Needs of an Underserved Population" asserts that gays can be "cured" and that promiscuity is pathological. The report goes on to say that politics was responsible for the removal of homosexuality from the American Psychiatric Association's list of Mental disorders in 1973. □

## UN rights committee lets Finns off hook

HELSINKI — A majority of the members of the United Nations Human Rights Committee has decided that it cannot intervene in the case of complaints laid against the Finnish government by that country's leading gay organization, SETA.

SETA claimed that Finnish law prohibiting the "encouragement" of homosexuality violates Article 19 of the United Nations International Covenant on Civil and Political Rights which guarantees freedom of expression. Al-

though homosexuality itself is not illegal in Finland, encouraging such behaviour is a criminal offence. SETA's complaint pointed out that a number of Finnish Broadcasting Company programmes had been censored because of the law.

The UN committee decided that, although censorship had taken place, it could not take a stand on the government's action without being familiar with the full text of the censored programmes. The UN Covenant permits censorship under certain conditions.

SETA took the case to the UN more than three years ago, but the Finnish government managed to hold up the process by disputing the admissibility of the complaint. □

## French Senate vote delays consent bill

PARIS — The French Senate is attempting to block passage of a reform bill equalizing the age of consent for homosexual and heterosexual acts. The National Assembly's Socialist majority had passed the bill earlier this year.

After a debate May 5, the Senate voted 189 to 108 against the repeal of the section of the French criminal code which sets 18 as the minimum age for gay sex. The law was passed during the German occupation of France in World War II. The age of consent for heterosexuals is 15.

The Senate's vote is seen as a political move to embarrass the Socialist government of François Mitterrand. However, Raymond Forni, Socialist president of the National Assembly's Law Commission, has vowed that law reform will take place, with or without Senate approval. "This government keeps its promises," he said. □

## Israeli group starts first Hebrew gay mag

HAIFA — The Israeli gay liberation organization, the Society for the Preservation of Personal Rights (SPPR), has begun publication of the country's first gay liberation magazine.

*Netive Nossaf* (Another Way) is printed in Hebrew with a quarter page in English. It can be reached at Box 45417, 31453 Haifa, Israel.

The SPRP has also opened a gay phone line in Tel Aviv, offering counseling and tourist information. □

## Frisco police drop libel suit against BAR

SAN FRANCISCO — The San Francisco Police Officers' Association (SFPOA) has dropped a \$5 million suit against a local gay community newspaper, the *Bay Area Reporter*.

The suit alleged that *BAR* had libelled the SF Police Department in reports about police brutality following the 1979 Dan White verdict riots. However, it has been dismissed twice by California courts on the grounds of "lack of cause of action."

"We said when the case was first filed that it was an attempt to intimidate the people of San Francisco from speaking out against police brutality," said American Civil Liberties Union staff counsel Amitai Schwartz. "We can now confirm that this police libel suit was a case of harassment plain and simple against the *Bay Area Reporter*.... Apparently the police got all the mileage



they could out of their libel suit last fall, and once their allegations were put to a legal test they walked away from the case." □

## NAMBLA member fights stiff sentence

BALTIMORE — North American Man Boy Love Association member Ray Latham is facing 16 years in prison for "associating" with a 15-year-old boy.

Latham was convicted of consensual sexual activity with two 12-year-olds in 1977, but was paroled on the provisions that he not associate with males under the age of 18, that he report to a therapist regularly and that he take the so-called chemical castration agent, Depo-provera.

Latham was arrested again in 1981 for violating his parole provision when police found that a 15-year-old boy was living at his home. The boy had been placed in Latham's care by his mother because she was unable to cope with his school and family problems. The boy's behaviour and school work had improved after living with Latham and his 13-year-old daughter. Police examined the boy and found that no sex had taken place. Latham has complied with all other parole provisions.

At a May 10 post-conviction hearing, Latham's lawyers argued that the provision prohibiting the association with a whole class of individuals was unconstitutional. Judge Andrea Melbourne has deferred her decision until mid-June.

"My constitutional rights have clearly been violated," Latham said. "No sex with this boy has been alleged, yet I will probably die of old age in prison because I housed and helped find schooling for a teenaged boy. This is a death sentence." Latham is 67 years old. □

## Jerry Falwell faces Australian protests

SYDNEY — More than 500 demonstrators protested the arrival of Moral Majority leader Jerry Falwell in this city May 23, far outnumbering the faithful who came to hear the anti-gay preacher.

Demonstrators taunted and jeered members of the Accelerated Christian Education Group and the Word of Life who organized the service. The crowd cheered as the Sisters of Perpetual Indulgence exorcised the building and a speaker from the Student Christian movement pointed out the hypocrisy of the Moral Majority's "pro-life" stand on abortion coupled with support for the construction of the neutron bomb.

Falwell also faced demonstrators in Canberra when he spoke to the National Press Club a few days earlier. Forty people had to be removed from the club during his speech.

Most galling to the right-wing Christians who brought Falwell to Australia was the fact that gay groups in different Australian states have registered the name "Moral Majority" and have produced stickers, badges and T-shirts with such slogans as "Moral Majority Loves



*The Other Moral Majority: the Sisters lead chants against fundamentalist Jerry Falwell*

Blatant Lesbians" and "Moral Majority Demands Equality for Homosexuals." □

## Chilean police force steps up repression

SANTIAGO — The Chilean police have recently stepped up harassment of gay people with raids on gay nightspots.

A new gay club which opened in Santiago April 2 was raided by police the same night. More than 200 people were detained for 24 hours and their names and addresses are now on police files. A week earlier a similar raid took place on another bar frequented by gay people.

Anti-gay repression has increased dramatically in Chile since the 1973 right-wing coup. A gay Chilean refugee described his experience in testimony to the International Gay Association last year:

"I was arrested because I was assumed to be a homosexual. I was brought to a concentration camp. The military personnel who interrogated me did not have proof of my homosexuality and they could not cite a single witness. They tried to make me say I was a homosexual under torture. I did not say anything because if I had they would have killed me immediately. That is what has happened to all avowed homosexuals in Chile. It is impossible to resist because homosexuals in Chile are terrorized and they constantly deny their homosexuality because they are afraid of dying." □

## Police raid clubs in Tampa and Boston

TAMPA, FL — Seventy-three men were arrested in a police raid on the Club Tampa the evening of Wednesday, May 12. Club Tampa is a member of the Club Bath chain.

Police said the raid was the result of a complaint. Three employees of the bath were charged with "keeping a house of ill fame," while bath patrons were booked on various misdemeanor charges.

Club Tampa manager Peter Esfakis offered to assume all legal fees for arrested club members. "I want our customers to know that they're safe at Club Tampa," he said.

The bath was closed for a day and a half after the raid and reopened minus the "family room." There has been little press coverage of the incident.

The charge of "keeping a house of ill fame" was laid against a Boston gay club, the Loft 21, May 9. The club owners were also charged on several counts each of selling soft drinks without a license, overcrowding, selling alcoholic beverages without a license, and holding an "unlicensed Sunday exhibition."

Boston media treated the story as major news and reported a "porno, sex and drug raid" on a room "in which males watched pornographic videotapes and performed sexual acts under a palm tree." However, police laid no sex or porno charges.

Judge John A Pino rapped police and media at the club's first court appearance. "I read about this in the newspaper with my morning coffee," said Judge Pino. "I read about pornography implications.... But what have I got here for complaints? Selling soft drinks without a license... overcrowding... unlicensed Sunday exhibition. Where are the other charges?" □

## British city passes "buggers' charter"

NOTTINGHAM, UK — Nottinghamshire County Council has passed a resolution to protect its employees against discrimination on the basis of "race, colour, nationality, ethnic or national origin, creed, sex, marital status or sexual orientation." The resolution, introduced by the council's Labour Party members, outraged Conservative councillors, but was carried by the Labour majority.

One councillor protested, "If this means what I think it means, human morals will be debased to the lowest possible level." Another Conservative councillor christened the resolution a "buggers' charter."

The council's strong pro-gay stance was the result of several years' work by Nottingham gays. "This is an excellent

example of how similar results can be achieved through the political party structure, especially the Labour Party," said Ted McFadyen of Gay Rights at Work. □

## Indonesian lesbian faces jail, therapy

JAKARTA — An Indonesian lesbian has been sentenced to eight months in prison for committing indecent acts with her lover.

Aty, a singer in a band in Jakarta, ran away with her 15-year-old lover Nona last year. The pair was subsequently arrested in Bali.

Defence lawyers argued that the women were not guilty of a crime because they had psychological problems. Press coverage of the trial also viewed lesbianism as a "mental illness."

According to the International Lesbian Information Service, Aty's family has subsequently found a doctor to "lessen her male hormones" either medically or surgically. □

## Nebraska vote kills gay rights protection

LINCOLN, NEBRASKA — A proposed gay rights amendment to this city's human rights law was defeated by a wide margin May 10.

The amendment to add "sexual orientation" to the non-discrimination clause of the city charter had the backing of Lincoln Mayor, Helen Boosalis, four of seven city council members and three of the city's four representatives in the State legislature.

A group calling itself the Committee to Oppose Special Rights for Homosexuals played on stereotypes that gay people were child molesters and led sordid lifestyles. "I don't think they should be food handlers or handle blood," said Committee leader Paul Cameron, a Lincoln psychologist. "But in the arts I see no reason for them to be discriminated against."

Supporters of the amendment had expected to lose, but were surprised by the four to one margin of defeat. "I believe we achieved a victory in spite of the vote," said Cheryl Long, co-chair of the Lincoln Coalition for Gay and Lesbian Civil Rights. "We succeeded in bringing to the public's attention the fact that discrimination against us exists." □

## Fighting the right — in church

WASHINGTON — Delegates from 17 gay Christian and interfaith groups met here May 7 to 9 to form the first national, interdenominational gay religious grouping in the United States.

The new group's primary objective is to respond to the increasing political power of the conservative Christian right. "If there is any group able to counter the religious right, it would be openly gay Christians," said Joe Izzo, conference coordinator. "The new right needs to be countered on a theological basis."

Delegates debated whether the group should be interfaith or restricted to Christian groups, but decided on the latter. The group also agreed that a third-world and a women's representative should be part of each delegation at a second conference to be held in Los Angeles in November. The Los Angeles con-

ference will formally establish the new organization and work out its structure.

The following weekend, gay politics generated debate once again, as the Metropolitan Community Churches (MCC) applied for membership in the National Council of Churches (NCC), an umbrella group of 32 Christian denominations in the US. The NCC governing board, meeting in Nashville, Tennessee, rejected its membership committee's proposal to accept MCC immediately, and voted to put off the decision on MCC membership until the next NCC conference in San Francisco in May 1983. Council leaders fear that accepting MCC might result in more conservative churches leaving the NCC.

In another development, a United Methodist Church jurisdictional investigative committee has decided that Bishop Melvin E Wheatly of Denver did not violate doctrinal standards of church disci-

pline by his statement, "I clearly do not believe homosexuality is a sin." The bishop made the statement last November after the appointment of the Reverend Judith Rush, an open homosexual, to a post at St Paul's United Methodist Church in Denver. A number of Georgia and Texas Methodist churches had accused the bishop of undermining "the authority of the Holy Scripture."

Ordination of an open lesbian as a minister in the United Church of Christ (UCC) has also sparked controversy. The Reverend Anne Holmes was ordained by the UCC at the Emmaus Church in a Washington DC suburb.

Emmaus minister Reverend Tom Cox said the decision to ordain Holmes had created tension and division within his congregation. "The pain had to do with the fact that families found themselves on opposite sides of the issue."

The UCC is one of the most liberal Protestant denominations. Ordination questions are decided by local parishes and associations. □

### World News Credits

*GLC Voice* (Minneapolis); *Gay Community News* (Boston); *Gay Life* (Chicago); *New York Native* (New York); *The Washington Blade* (Washington, DC); *Bay Area Reporter* (San Francisco); *The Voice* (San Francisco); *TWN* (Miami); *United Methodist Communications* (New York); *Gay Community News* (Melbourne); *Campaign* (Sydney); *Gai Pied* (Paris); *Homophonies* (Paris); *Gay News* (London); *ILIS* (Helsinki); *SETA* (Helsinki).



If you're gay and in prison, winning the right to speak freely takes a lot of patience

# Battling the bureaucracy

For reasons which the text below will make apparent, the identity of "Mac," who initiated this series of letters, cannot be revealed. These letters have been edited for publication.

December 9, 1981

The Body Politic  
Box 7289, Station A  
Toronto, Ontario M5W 1X9

Dear TBP,

"A Challenge"

This letter may not reach you, so a reply of some sort to indicate it got through would be appreciated. But that's not the challenge.

This is: an in-depth study of what it is like to be Gay in prison.

It's not a subject that can be covered in a paragraph or even a column. There are deep-rooted problems, emotional and physical, to the issue. There is the question of the difference between the Gay and the "sweet kid." There is the question of harassment of the Gay by staff, as well as by other inmates. There is the suggestion by the administration that "open ranges" can't be allowed "because of the homosexuals," when in fact the problem is not the Gays, but the so-called "kids and dads" who are about as gay as I am straight.

There is the problem of survival. While "sweet kids" are acceptable, even desirable, don't be an open Gay. It's alright to be forced, bribed or looking for a defender in exchange for sex, but don't be willing and let it be known that you have been Gay on the street.

Many Gays, as well as straights, have no idea what has to be put up with in here if you're Gay. The challenge to you, and TBP, is to let them know.

I'd be willing to put my two cents in if the administration will let me, but I fear that you'll get blocked. They tend to turn a blind eye, to pretend the problem doesn't exist unless you get caught. I see more "couples" in here than at the St Charles Tavern. But as long as the homosexual can be used as a scapegoat, all's fair in love and sex in the showers.

Well, there's your challenge. A true exposé on what it's like to be Gay and in prison.

Good luck — you'll need it.  
Warm regards,  
Mac

## Body Politic

A magazine for gay liberation

January 13, 1982

Dear Mac,

Gerald Hannon has passed on to me the letter you wrote in December, in which you offer us the challenge of "an in-depth study of what it's like to be gay in prison."

The issues you mentioned are all of interest to us and are things we have wanted to cover for some time, but have never been able to make the right contacts to do so. Now we have a contact — you. The next thing is to decide exactly what you can do.

The thing you might be in the best position to do is something regular, like a column, where you can take each one of the issues you raised and deal with it at length. Most of us, for instance,

don't know what a "sweet kid" is. We don't know about the kinds of arrangements prisoners make with each other for protection. We don't know how the administration reacts to any of this, let alone how someone who is gay by self-definition (and not by circumstance) reacts to it. I think you could tell us these things.

How about trying something like a regular "letter from prison" that we could publish every issue, or every other issue if that worked better. If this idea appeals to you, let me know — and if it doesn't, feel free to say what you think would work better. Then all that's left is to try writing something and we'll see how it goes.

So stick with it — and get back to me as soon as you can. Best wishes from all of us.

Sincerely,  
Rick Bébout,  
for the people at TBP

January 27, 1982

The Honourable Robert Kaplan  
Solicitor-General of Canada  
House of Commons, Ottawa

Sir:

I am presently serving a sentence of three (3) years, which commenced on 2 September 1981. My file indicates that I am a homosexual. I am not a practicing homosexual. I don't need the practice.

In December 1981, I contacted the national Gay newspaper, *The Body Politic*, and suggested that they do a series of articles on what it is like to be a Gay inmate in a prison environment. *The Body Politic* editorial collective wrote me in January suggesting that I, as a Gay inmate, write the articles.

In keeping with the rules and regulations concerning such matters, I requested permission from the Warden, via the Inmate Committee and my acting Classification Officer.

I was advised yesterday that my request for permission to write the articles was denied.

I was further advised that the main reasons for denial were:

a) To allow me to write the articles would be an admission that homosexuality exists in prisons, and to have any publication of this admission would, in effect, mean that the administration was condoning the activity.

b) To allow me to write articles of such a nature would possibly lead to a movement within and without the institution to allow homosexual activities to take place.

c) To allow me to write the articles would or could mean that an undue amount of emphasis on this type of behaviour would take place.

Mr Kaplan, in answer to all of the above comments, may I take the liberty of quoting your Leader, and our Prime Minister, when he said in the House of Commons:

"FUDDLE DUDDLE!"

The enclosed article, which is for your information and perusal, was to be the first of a series of articles. It does not, I do believe, portray this or any other institution as a "sin bin." It is not an exposé on homosexuality within the institution.

As stated in this article, my purpose is to reach other gay people and let them know what it is like for a person who is homosexual to do time, *not* what gay activities are going on or how much "fun" can be had. (If there is a lot of fun, I'm missing out on it.)

I am an open Gay. The administration may find that to be a difficult situation with which to contend. There are, to my knowledge, a number of inmates who are homosexual, and were even before they came here. Individually and collectively, we suffer certain recriminations and discriminatory actions by inmates and institution administration alike.

This is, unfortunately, not the first encounter I have had with the administration as a result of my assertion that I am entitled to treatment equal to that received by heterosexual inmates. Until

yesterday, I was having mail addressed to me by a Gay pen-pal club returned. The administration considered such material to be indecent because it was homosexual in nature.

I am still trying to determine if the administration will pass such magazines as *Blueboy*, *Mandate*, *Numbers* and even *The Body Politic*. I am told that these may be found to be offensive and indecent. I am told that the fact that such publications are available in most bookstores is irrelevant. Homosexuality in here is considered to be indecent. A member of the administration promptly compared Gay literature to publications of the Ku Klux Klan.

I contend that the biased and prejudiced attitude of members of the administration interferes with their ability to rationally understand a situation that has been confronting them for years. I think that they honestly believe that if they play ostrich and hide their heads in the sand, the problem will go away. God forbid anybody should state that there are homosexual inmates in this institution, and God help the poor bastard who says it.

I have followed your career for years, Mr Kaplan, and have applauded your sense of fair play. It is for that reason that I have appealed directly to you.

Mr Kaplan, I respectfully request that you take the following action on my behalf.

a) That I be allowed to write the articles for *The Body Politic*, on the provision that I do *not* use my own name, identify the institution or identify any other inmates, and present all copy to a member of the Socialization and Development Office of this institution for review and censor prior to sending out for publication.

b) That I be allowed to receive copies, direct from the publisher, of *Blueboy*, *Numbers*, *Mandate*, *In Touch*, *The Body Politic* and *The Advocate*, all of which are available on newsstands and have not been considered to be obscene or indecent by any court, censoring body or Customs official.

c) That no action be taken by the administration of this institution as a result of my writing you or any other individual in an attempt to preserve my basic rights and freedoms and to protest any form of discrimination as a result of my sexual orientation.

Mr Kaplan, I respectfully submit this for your consideration, review and decision.

I await your reply.  
Respectfully,  
Mac M

cc: Svend Robinson, MP  
Pat Carney, MP

January 27, 1982

Dear Rick,

Sorry for the delay in replying and the lousy spelling. I have an illiterate typewriter. I've sent it to school, gotten special tutors, all to no avail. It still can't spell worth a tinker's damn. I go at 65 wpm and it spells at 15.

Can't win them all.  
Speaking of not winning, I regret to

December 9, 1981:

"Many Gays, as well as straights, have no idea what has to be put up with in here if you're Gay. I see more 'couples' in here than at the St Charles Tavern. But as long as the homosexual can be used as a scapegoat, all's fair in love and sex in the showers."

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"I am still trying to determine if the administration will pass such publications as *Blueboy*, *Mandate*, *Numbers*, and even *The Body Politic*. I am told that these may be found to be offensive and indecent. A member of the administration compared Gay literature to publications of the Ku Klux Klan."



say that the administration has turned down my request to write the articles. Now, don't give up hope. I've just sent off a five-page letter of appeal to Bob Kaplan, the Solicitor-General, along with a copy of the draft of my first article and a copy of your letter.

The reasons the administration gave for saying no indicated that they did not understand the purpose of the articles in the first place. They seem to think it was to be an exposé on Gay sex in prisons rather than a detailed account of what it is like psychologically and emotionally for a person who is Gay to be in prison.

I have detailed all this in my letter to Kaplan, and wonder if you could support me by writing him as well. Perhaps you could send him a copy of my original letter to *TBP*. That might help.

Wish me luck with my appeal. The drafts that you get will be spelled better than this. I'm rushing to make today's mail pick-up. Regards to you all.

Take care,  
Mac

## BodyPolitic

A magazine for gay liberation

February 3, 1982

Robert Kaplan  
Solicitor-General of Canada  
House of Commons, Ottawa

Dear Mr Kaplan,

I am writing to urge your assistance in the case of Mac M, a prisoner at \_\_\_\_\_ Penitentiary.

Mr M wrote to us in December 1981 offering to write about gay life in prison for our magazine. I am now informed that the prison administration has refused to allow Mr M to submit the material he had intended to us. He tells me that he has appealed this decision to you.

In his letter to me, Mr M noted that: "The reason the administration gave for saying no indicated that they did not understand the purpose of the articles in the first place." I think it should be clear, both from Mr M's original proposal to us and from our response to him, that neither he nor we have in mind sensational stories of gay sex in prison. The "situational homosexuality" that tends to occur in prisons has been well documented elsewhere, and is less an issue for us than the reactions and perceptions of a self-identified gay man thrust into this situation. Mac M is clearly an intelligent and articulate man, and is well placed to write about these things — things which, we feel, the rest of our community would do well to know more about.

I urge you to intervene with the administration on Mr M's behalf.

Sincerely,  
Rick Bébout,  
for *The Body Politic*

## BodyPolitic

A magazine for gay liberation

February 3, 1982

Dear Mac,

Thanks for your letter. Sorry to see they're hassling you. As you'll see from the enclosed, I have written to Robert Kaplan, sending him your original letter to us as well as all the answers we've sent you. I think that should make it clearer what both you and we have in mind.

Good luck with all.  
Sincerely,  
Rick Bébout

January 27, 1982:

**"Speaking of not winning, I regret to inform you that the administration has turned down my request to write the articles. Now don't give up hope. I've just sent off a five-page letter of appeal to Bob Kaplan, the Solicitor General...."**

April 2, 1982:

**"The Gay inmates that I know here are elated by our victory. And it is a victory. You may feel it was a small battle to maintain freedom of communication and expression of ideas, but it is more, much more, than that."**

February 10, 1982

Dear Rick,

Glory be! I not only received your letter and copy of the letter to Mr Kaplan, but I also got the copy of *The Body Politic*. Miracles never cease to amaze me.

I appreciate the comments in your letter to Mr K. They were very kind. I am sure that the copy of your letter that you sent me was passed around before I received it. So what. The administration has always been aware of what I was doing.

Congratulations on your decade of publishing. By the way, if any of my letters happen to end up in *TBP*, I'll most certainly forgive you.

Take care and keep up the good work for another ten years.

Warm regards,  
Mac



Solicitor General  
of Canada  
The Honourable  
Bob Kaplan

Solliciteur général  
du Canada  
L'honorable  
Bob Kaplan

February 10, 1982

Dear Mr M:

I would like to thank you for your letter dated January 27, 1982, concerning your request to write newspaper articles.

I am considering your letter and will reply soon.

Yours truly,  
Bob Kaplan, PC, MP  
Solicitor-General of Canada



HOUSE OF COMMONS  
CANADA

February 23, 1982

The Honourable Robert Kaplan  
Solicitor-General of Canada  
House of Commons

Dear Bob,

I have received a copy of a letter written to you by Mr Mac M, a prisoner at \_\_\_\_\_ Penitentiary.

I would like to take issue with the administration's response to Mr M's request for permission to write a series of articles for *The Body Politic*. By refusing him permission to do so, they are restricting Mr M's right to freedom of thought and expression on an issue no longer condemned by the Criminal Code. You will agree that the sexual orientation of individual Canadians is of no interest to the state. Neither is it the business of the prison administration to determine what kind of sexuality is ap-

propriate for their prisoners so long as the practice or expression of it does not interfere with the "good order of the institution." Writing articles on the subject in no way poses such a threat.

I would be very interested in receiving both your comments on this subject and a copy of your reply to Mr M. I look forward to hearing from you in this regard.

Yours sincerely,  
Svend J Robinson, MP,  
Burnaby



Solicitor General  
of Canada  
The Honourable  
Bob Kaplan

Solliciteur général  
du Canada  
L'honorable  
Bob Kaplan

March 1, 1982

Dear Mr Bébout,

I would like to thank you for your letter dated February 3, 1982, and enclosures concerning Mac M.

I am considering your letter and will reply soon.

Yours truly,  
Bob Kaplan, PC, MP  
Solicitor-General of Canada

March 26, 1982

Dear Rick,

I have received no reply from Kaplan yet, but apparently he has contacted the institution, since I was asked by a member of the administration why I was writing him. I do know that Kaplan has been bombarded by letters in my favour from MPs like Svend Robinson, Allan Lawrence and Pat Carney.

Otherwise, things are as dull as ever. I was elected President of the Jaycees here in the joint. Definition of irony — they won't let me write for *TBP*, but my name is being considered seriously for the position of editor of the joint's paper.

Meanwhile, still have my camera job, and still looking for a job on the street so I can get out of here.

Take care, give my best wishes to everyone and keep out of jail — it's the pits.

Regards,  
Mac

April 2, 1982

Dear Rick,

If you check the Anglican Church hymn book, you will find that the first line of hymn 163 is:

"The strife is o'er, the battle done."

So it is with us.

I am in receipt of a letter from the Hon Bob Kaplan, PC, MP, dated 30 March 1982, and delivered yesterday to me. I will be sending you a copy. However, allow me to quote from several parts of the letter:

"The Commissioner of Corrections has reviewed the question of contributing articles to *Body Politic* and has approved your application."

How about that.

The conditions are: I agree not to use my own name, identify the institution or any other inmate, and present all copy to an official of the institution for review prior to sending out for publication. In addition, I may not identify any staff member and you have to put in a disclaimer at the beginning of every article to the effect that what I write does not represent the official views of the Correctional Service of Canada.

"Your reasons for contributing the articles are accepted and your first article appears to be generally acceptable...."

Rick, we (the Gay inmates that I know in here) are elated by our victory. And it is a victory. You, and others, may feel it was a small battle to maintain freedom of communication and expression of ideas, but it is more, much more, than that.

By allowing an openly Gay inmate to communicate with and write articles for an openly Gay publication, the Solicitor-General has acknowledged that there are Gay inmates, who were Gay before incarceration, and indicated that we are entitled to the same rights and privileges as all other inmates. By allowing me to write for *The Body Politic*, he has indicated that gay publications are not obscene or indecent, and therefore we should have no further trouble having them sent to us, provided, of course, that they are available over the counter in the same manner as *Playboy* or *Penthouse*. This has been an item that we, as Gay inmates, have been fighting for for some time.

One thing that I want to make perfectly clear, for the record. What I write are my own views. They may or may not be the views of other Gay inmates. They do not represent either the views of the Correctional Service of Canada or the administration of this or any other institution. When I write, I write for myself.

Therefore, when I refer to "we," I refer to a group of individuals in a non-restrictive or definitive manner. I undertook the battle with the administration as a sole inmate. I admit I informed other Gay inmates of my actions and decisions, but they must, in all rights, determine their own course of action and follow it.

In fact, with all due modesty, I succeeded in accomplishing something that many other Gay inmates said could never be done and that most other people thought I was nuts to even attempt. I did it not for them (although in the long run they may benefit), but for me. I did it because I felt I was right, and they were wrong, and I was damned if I was just going to sit there and take it. I did it with a lot of help from people like you who also believed I was right.

Each of us had a different reason for writing Kaplan to get him to say yes, but the end result was the same — and we got it.

The pen is mightier than the sword, and always will be. *Illegitimus non carborundum*. I think that's how it's written — been a long time since I used any Latin.

Anyhow, we're now past the hurdle. After all this, I just hope you find my writing worth printing.

Regards to you all, and thanks for your support.  
Mac[]

"Mac" will begin his regular column, "Prison Letters," in the September issue. Letters to "Mac" can be addressed to him c/o *The Body Politic*, Box 7289, Stn A, Toronto, ON M5W 1A9.



## What's on

### Music Andrew Zealley

▣ **The Micah Barnes Trio.** Jazz cabaret performer Micah Barnes and his group produce a mix of classical jazz, be-bop, rhythm & blues and new wave. Barnes is a regular performer in Sky Gilbert's Buddies in Bad Times productions. Café des Copains, 48 Wellington St E. Three shows nightly (9:30, 10:30 and 11:30 pm) through Sat, July 10. 869-0148.

▣ **The Quinlan Sisters.** A cappella musical trio from Saskatoon. Music and lyrics by Peter McGehee, featuring Fiji Champagne, Peaches O'Cod and Marie Quinlan. "Like the Andrews Sisters minus good taste, like the Osmonds minus Mom, Dad and God." Cameron Public House, 408 Queen St W, 9 pm, June 28-July 1. \$4. 364-0811. Also part of High Intensity (Doing It! Cabaret evenings at The Rivoli, 334 Queen St W, 9 pm. Fri-Sat, July 2-3. \$5 (\$2 for conference registrants). 596-1908.

▣ **Cabaret Futura.** A touring collection of British modern electronic art/dance bands. Features Passage, Richard Strange and others. Larry's Hideaway, 121 Carlton St. Thurs, July 1. 924-5791.

▣ **Angel Stacatto and the White Rebels.** Latest women-identified rock band to hit the Toronto dance spots. Three opportunities in July to check them out. Fri, July 2 at the Cabana Room, Spadina Hotel, 460 King St W at 10 pm. 368-0729. Sat, July 3 at Dancing It! (Doing It! Conference dance), The Buttery, Trinity College (Devonshire Place), University of Toronto. \$4 admission. Mon, July 19 at the Hotel Isabella, 556 Sherbourne St at 10 pm. 921-4167.

▣ **B Movie.** Pure electro-pop from Great Britain. From the same people who brought you Soft Cell. Also Breeding Ground. Garys at Larry's, 121 Carlton St. Fri, July 2. 924-5791.

▣ **KLO.** Top Toronto art/pop group. Highly recommended. Hotel Isabella, 556 Sherbourne St. Fri, July 2. 921-4167.

▣ **TBA.** Glenn Schellenberg, Andy Zealley and company in pop quartet getting hotter by the month. Joins with The Government at the Funnel Benefit, Scadding Court Community Centre, Bathurst and Dundas Sts, July 3. The Funnel is the experimental and art film theatre that keeps running afoul of Mary Brown's censorious scissors. Info on benefit: 364-7003. The Hotel Isabella, 556



Micah Barnes: Cabaret trio play mix of jazz, rhythm and blues at Café des Copains. To July 10.

Sherbourne St. Thurs-Fri, July 8-9. 921-4167. The Cabana Room Spadina Hotel, 460 King St W, July 24. 368-0729. Scuffer's, 78 St Clair W. August 7. 962-6676.

▣ **Hamburger Patti and the Helpers.** Sherri Shute and gang's rock 'n' roll band. The Rivoli, 334 Queen St W. 596-1908. Thurs-Fri, July 15-16. the Hotel Isabella, 556 Sherbourne St. Thurs, July 22. 921-4167.

▣ **Mama Quilla II Charity Ball.** Toronto's top women's rock band takes another step towards the big time. A benefit to raise money to cut their first record. Cecil St Community Centre (near Spadina Ave), 8:30 pm. Sat, July 24. Tickets \$7, available in advance at the Toronto Women's Bookstore.

▣ **PAN AM at the Rivoli.** Dance music with house dj Andrew Zealley of TBA. Modern mixed crowd. Cover charge. Tues nights 11 pm-3:30 am at The Rivoli, 334 Queen St W. 596-1908.

### Stage Jon Kaplan

▣ **High Intensity.** Two evenings of cabaret performances. Marci Cannon, Sky Gilbert, The Quinlan Sisters, David Roche and David Sereda. Fri-Sat, July 2-3 at 9 pm. The Rivoli, 334 Queen St W. In conjunction with Doing it! \$5, \$2 for Doing It! registrants. 596-1908.

▣ **Flaming.** An evening of performances by Graham Jackson, Sky Gilbert and David Roche. Poems by Sky Gilbert, Fear Death by

Fire by David Roche and Emozioni by Graham Jackson. George Ignatieff Theatre, Trinity College, Devonshire Place, University of Toronto. Sat, July 3 at 8 pm. \$5, \$2 for 'Doing It! Conference registrants.

▣ **Evita.** Musical rags-to-riches story of Eva Peron, Argentina's glamorous latter-day saint. Director Harold Prince's touring company of the still-running, award-winning Broadway production. Everyclone's alter ego, Eva sings "Don't cry for me, Argentina." We won't. O'Keefe Centre, Front and Yonge Sts. Tues-Sat 8 pm, Sat-Sun matinee 2 pm. Through August. Tickets available at O'Keefe Centre Box Office or at all Ticketron outlets. 766-3271.

▣ **The Rise and Fall of Tony Trouble.** The camp classic written by comedian Bruce Bell. The rags-to-riches story of a Broadway and Hollywood actor in the Fifties and Sixties era. Watch for movie echoes and allusions. Old Angelo's, 45 Elm St. Tues-Sat at 8:30 pm. Through July. 597-0155.

▣ **Taken in Marriage.** Play by Thomas Babe about five women, one of whom is a lesbian, in a church basement being decorated for a wedding. Performance Showcase production. Theatre Centre, 666 King St W at 8:30 pm. Mon, June 28 to Thurs, July 1. 862-0659.

▣ **Behind the Screen.** Charles Flanders, a member of the Toronto Dance Theatre, presents a solo concert of his own dance works. Toronto Dance Theatre, 80 Winchester St at 8:30 pm. Wed, July 28 to Sat, July 31. Party following closing performance. 967-1365.

▣ **The Mikado.** The Stratford Festival's Gilbert and Sullivan entry this year, in a production that is as stunning visually as it is musically pleasing. Through August 1. 363-4471 (Toronto direct line).

▣ **The Singular Life of Albert Nobbs.** A feminist play by Simone Benmussa, based on a story by George Moore. It deals with a nineteenth-century Dublin woman who must disguise herself as a man in order to find work. The play has an all-female cast and stars Nora McLellan and Jennifer Phipps. It is directed by Christopher Newton; his assistant director is Sky Gilbert. In repertory through September 19 at the Shaw Festival, Niagara-on-the-Lake. 361-1544 (Toronto direct line).

▣ **Camille.** A revival of Robert David Macdonald's three-focus version of the Camille story — history, theatre and opera. Last year's production was superbly theatrical, and this year's once again features Goldie Semple in the title role. The play also has several gay characters. In repertory with other productions at the Shaw Festival,

Niagara-on-the-Lake, through August 1. 361-1544 (Toronto direct line).

▣ **The Desert Song.** A "pocket version" of the Harbach/Hammerstein/Romberg operetta, in the style of last year's version of *Rose Marie*. Romance in the desert, where the bandit Riffs strikes terror into the hearts of the locals. At the Royal George Theatre as part of the Shaw Festival, Niagara-on-the-Lake. 361-1544 (Toronto direct line).

▣ **Loot.** Perhaps the best of playwright Joe Orton's works, this play deals with a missing corpse, a daffy police inspector, two young "mates" who've pulled a bank job, and enough insanity for several plays. This Theatre Plus production is a revival of their first production ten years ago. Through July 17. Town Hall, St Lawrence Centre, 27 Front St E. 366-7723.

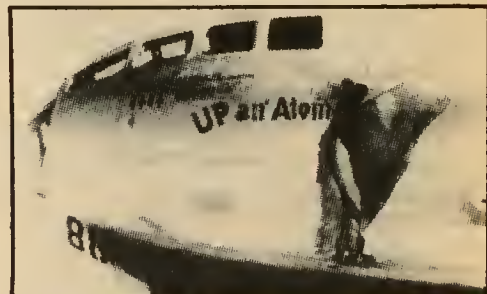
▣ **Let My People Come.** A musical about sex, including some lesbian and gay material. Basin St Cabaret, 180 Queen St W. Mon-Thurs, 8 pm; Fri-Sat, 8 and 11 pm. 598-3013. Unlimited run.

### Cinema Michael Wade

#### Current

▣ **The Road Warrior.** Dir: George Miller. With Mel Gibson, Vernon Wells. Sequel to *Mad Max*. Irredeemably violent satire on men's dependency on fuel and cars. After the nuclear war, it says, the forces of procreation will be threatened by terrorists in ornate S/M gear, led by a butch motorcyclist and his fem boyfriend, who slaughter pretty actresses. Imperial Six, Yonge at Dundas. 364-6339.

▣ **Atomic Café.** A black comedy compilation of American cold war propaganda that describes how the media of the Fifties pitted



Atomic Café: Cold War madness.

the "Communist Threat" against the nuclear family, consumerism and the authority of wholesomeness. Carlton Cinemas, Yonge and Carlton. 364-3456.

▣ **Victor/Victoria.** Blake Edwards' musical farce of mistaken sexual identity enters its third month. Hollywood Theatre, Yonge and St Clair. 924-5511.

#### Repertory

▣ **Inverted Images.** An evening of personal experimental films and videos by nine lesbian and gay artists from Toronto, Vancouver and New York. Three videotapes: *He's a Growing Boy*, *She's Just Turning Forty* by Colin Campbell, Nancy Nichol's *Sacrificial Burnings* and *First Draft* by John Greyson. Seven short films: *In Black and White* (Michael McGarry), *Ann Ace* (Marg Moores), *The Bird That Chirped on Bathurst Street* (Midi Onnadera), *Silent Scream* (Laura deVillio), *Elements* (Almirinda Travassos), *Pomegranite Chic* (Nicholas Jenkins) and *Big, Big City* (Andrew Rowsome). Mon, June 28 at 8:30 pm. The Rivoli, 334 Queen St W. Licensed. \$3 for Doing It! Conference registrants, \$5 for non-registrants. 596-1908.

▣ **Track Two.** World premiere of KLS Communications documentary film about the 1981 bath raids in Toronto. Director Harry Sutherland will be on hand after the screening to discuss the film. Bloor Cinema, 506 Bloor St W. Thurs, July 1, 8 pm. \$10, \$5 for

*Evita: Musical life of Argentina's pop culture icon. Road show company at O'Keefe Centre.*





# City SUMMER '82

**Behind the Screen:**  
Charles Flanders's  
solo dance concert  
at Toronto Dance  
Theatre July  
28-31.



registrants to Doing It! Conference.

□ **Cannes International Advertising Film Festival.** For television addicts with a nostalgic yearning, the Bloor Cinema will present a series of the best TV and cinema commercials from around the world, on alternative Fridays, July 16 to Aug 27 at 7 pm. It will highlight commercials from 1977 to 1980, with a special addition Aug 13 of the best ads of 1954 to 1972. Should contain some fascinating examples of graphic design and media techniques through the Fifties and Sixties. Bloor Cinema, 506 Bloor St W. 532-6677.

□ **Lisa Steele Video Premiere.** A new video by the internationally-respected Toronto artist. Added feature: Clive Robertson's video *Patriarchy Takes All*. ARC Gallery, 789 Queen St W. Wed-Thurs, July 21-22, 8 pm. 368-5643.

□ **Screening II!** is the biggest international collection of gay films ever assembled in Toronto. Largely composed of rarely-seen independent productions, the series is an invaluable opportunity to see some of the finest works made by, for and about gays and lesbians. It will be highlighted by a selection of feature films: *Word is Out*, *Not a Love Story*, Frank Vitale's exceptional portrayal of a friendship between a boy and a man *Montreal Main*, and *Winter Kept Us Warm*, (David Sector's gay romance made in 1965).

Three Jan Oxenberg shorts (*A Comedy In Six Unnatural Acts*, *I'm not One of Them* and *Home Movie*), Barbara Hammer's *Our Trip*, and three gay animated shorts — Chic Thompson's *Rolling With Love*, *Luna Tune* by Carol Clement and *Common Loss* — will also be shown.

Other films include *In the Best Interests of the Children*, Jill Johnston, *October 1975*, *Greetings From Washington* (documenting the 1979 gay march on Capitol Hill), *Lesbians Against the Right*, *Pink Triangles* (a study in homophobia), *The Curse of Fred Astaire*, KLS's *Truxx*, *Greta's Girls*, Bruce Glawson's *Michael: A Gay Son*, *Damn Queers!* Donna Gray's *After the Game*, John Lindquist: *Photographer of the Dance* and the toilet eroticism of *In Black and White*.

The showings will be held June 30-July 3 at 1:45 pm daily at the Jorgensen Hall mini-theatre, 380 Victoria St, but the times and

dates are as yet unconfirmed. Check out the Doing It! programme for more details and titles.

## TV/Radio Stephen Stuckey

□ **Sound Women.** Women-produced cooperative radio show. Women's music of all kinds, public service announcements of interest to the lesbian and feminist communities. To have a PSA aired, call Shelley Hobbs at 496-0745. CKLN-Radio. 102.9 on Rogers Cable. 12 noon-2 pm.

□ **The George Sand-Gustave Flaubert Letters.** A five-part series of readings based on the letters of the two 19th century novelists, adapted by Anthony Maulucci. Sand, born Amandine Aurore Lucie Dupin in 1804, is perhaps the best-known French woman novelist of the last century. She wrote more than 80 novels, among them *Lélia*, *Indiana* and

*La Mare au Diable* (*The Haunted Pool*). Flaubert's most popular novel is *Madame Bovary*. *Booktime*, CBC-AM. Mon, June 28-Fri July 2, 10:25 pm.

□ **Witch-Hunts: A Political Pastime.** Final programme in repeat documentary series on political persecution since the Middle Ages. Tonight's topic is the United States from 1940 to 1984. Discussion covers, among others, Joseph McCarthy, the Hollywood 10, Bertolt Brecht and the current Reagan administration. *Ideas*, CBC-Stereo. Wed, June 30, 8:04 pm.

□ **Dusty Springfield.** Hour-long programme featuring the legendary singer in conversation with legendary talk-show host Brian Linehan. Scenes of Dusty in concert. *City Lights*, CITY-TV. Sun, July 4, 7 pm and again Sat, July 10, 7 pm.

□ **Peter Allen.** The *Bicoastal* singer talks to the Blessed Brian Linehan in a two-part interview. In Part One he talks about his life going to seances with Mae West and the stigma of being Australian. In Part Two he explains his costumes and his marriage to Liza Minelli. *City Lights*, CITY-TV. Part One, Thurs, July 8, 2 pm. Part Two, Fri, July 9, 2 pm.

## Art Ed Jackson

□ **Celebration.** Gay and lesbian artists doing it downtown. Group show of contemporary art in conjunction with Doing It! Lesbian and Gay Conference. Curated by Norman Hay. Over 20 serious artists, including Steve Andrews, Ian McKinnon, David Buchan, Nancy Nichol, Andy Fabo, Phyllis Waugh, General Idea, Anneke Steenbeck, Tony Wilson and Nancy Patterson. First gay group show in Canada and, according to curator Hay, "the most exciting group show in the country in decades." ARC Gallery, 789 Queen St W. 12 noon-8 pm. Through July 4. 368-5643.

□ **The Dinner Party.** Judy Chicago's monumental celebration of the achievements of women. Porcelain plates decorated in china painting and 39 embroidered table runners done in elaborate stitchery and needlework. Butterfly-genitalia place settings symbolize the emergence of women, set for 39 guests on a three-sided banquet table. The exhibition was so popular in Montreal that Toronto belatedly decided to show it also. Art Gallery of Ontario, Dundas St W. Tickets are to hard get. Reserve tickets and time in

*sity* (July 2-3 at the Rivoli Cabaret) and *Flaming* (July 3 at Trinity College's George Ignatieff Theatre).

● **Screening II!:** a continuous series of movies by independent gay and lesbian filmmakers at various times throughout the day every day (June 30 to July 3).

● **Dancing II!:** a dance with live music by Angel Stacatto and the White Rebels (July 3).

Five mini-conferences on special topics are planned to coincide with the main conference: gay fathers, lesbians in gay liberation, the gay press and *Wilde '82* (lesbian and gay history).

You have a chance to attend 12 panel discussions and 38 workshops on every conceivable topic. Panel highlights include: gay historians discussing *The Making of the Modern Homosexual*, and filmmakers talking about *New Strategies for Community Filmmaking*. Discussions on sex canvas the big four: pedophilia, public sex, pornography and S/M.

The history conference, *Wilde '82*, features 11 papers and 6 history slide shows. It's the most impressive gathering of gay and lesbian historians to date. Participants include: Jim Steakley, Karla Jay, Allan Berubé, Gayle Rubin, Vern Bullough, Jonathan Katz and Joe Interrante. Topics include: Natalie Barney and the Paris lesbians, the early German homosexual emancipation movement, American homosexuals in World War II, homosexuality in ancient Rome and much more.

Most of the conference events take place at Ryerson Polytechnical Institute in the heart of the gay community, especially Oakham House at Church and Gould Sts. It's all available for a \$20 pass (\$10 for students, unemployed and seniors), which also permits reduced rates at the cultural events. Pre-register at Glad Day Bookshop or at Ryerson's Jorgenson Hall from 9 am June 30.

Want more info? Check out the pocket-sized conference guidebook, or call the Doing It! hotline: 593-4030. □



Toronto's biggest gay and lesbian conference ever is hitting the city June 30 to July 4. It's a week jam-packed full of social, cultural and educational events.

Cultural highlights (described elsewhere in *Out in the City*) include:

- world premiere of *Track Two*, a film about the 1981 bath raids (July 1).
- Two evenings of cabaret and theatrical performances: *High Inten-*



advance. \$2 plus admission to gallery. Through July 4. Tues-Fri, 10 am-10 pm, Sat-Sun 10 am-6 pm. 598-0414.

□ **The Male Nudes of Shannon, Chen and Russell.** Drawings, watercolours and mixed media paintings featuring the male nude body. Artists featured are Jim Shannon, C L Chen and Steve Russell. Art Invesco Gallery, 548 Parliament St. Tues-Sat, 1-6 pm. Through July 3. 961-2285.

□ **Just Off the Boat.** An exhibition of oils by Matt Gould. An exuberant, mannered record of this gay artist's recent trip to France and Holland. Punchinello Gallery, 940 Queen St E. Fri 12 noon-4 pm, Sat-Sun 11 am-5 pm, weekdays by appointment. Through July 4. 463-3146.

□ **JAC.** Painting and drawings by a gay art collective. JAC is an acronym of three gay artists (John Grube, Alex Liros and Clarence Barnes) who draw and paint simultaneously on same sheet of paper or canvas. JAC depicts the traditional cock and balls, but also sketches outdoors at Gay Pride Day events, on gay beaches, in courtrooms at gay trials. Mixed media (charcoal, conté, pen, pencil) and acrylic. Idée Gallery, 112 Queen St E. 10 am-6 pm. 364-9989. (JAC is also conducting workshop called Drawing It! during Doing It! Conference. Sat, July 3.)

□ **"Fabric Photos" by Jeff Ferst.** One-man show featuring fabric collages of Canadian landscape by Jeff Ferst. Gallery of North Toronto Arts and Crafts Guild, 14 St Clements Ave (at Yonge St). Opening Fri, July 9 at 8 pm. Through Aug 1. Sat, 12 noon-4:30 pm. 489-8502.

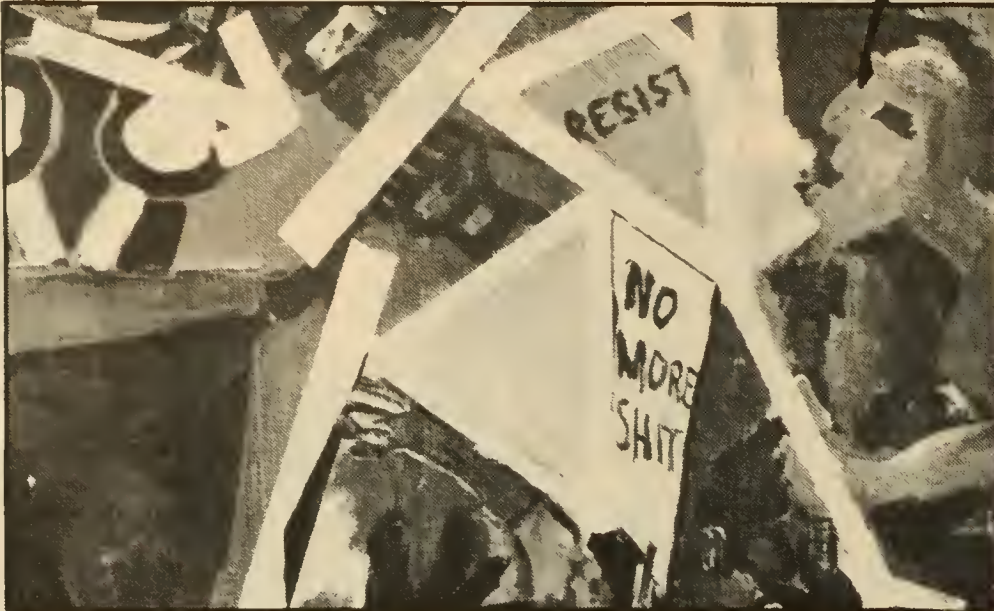
## Nightlife

### Restaurants/café's

Gay management/gay-positive ambience

□ **The Chuck Wagon.** 592 Sherbourne St. 921-3142. Inexpensive steak and chicken

# Out in the City



JAC: Detail from work of three-person gay art collective. At Idée Gallery.

restaurant. Salad bar.

□ **Crispins.** 64 Gerrard St E. 977-1919. Medium-priced restaurant.

□ **Empire Diner.** 678 Yonge St. 967-3311. Restaurant and after-hours café.

□ **Fare Exchange.** 4 Irwin Ave. 923-5924. Small neighbourhood calé.

□ **The Fat Squirrel Catering Company.** 18 Eastern Ave. 368-4040. Informal, reasonably priced home-cooked meals. 158 King St E. 861-1155. Burger, delicatessen and outdoor barbeque menu.

□ **Jennie's.** 360 Queen St E (at Parliament). 861-1461. Casual restaurant with light snacks, fixed-price menu. Fully licensed.

□ **Lipstick.** 580 Parliament St. 922-6655. Calé-bar with informal dining.

□ **Major Roberts Upstairs and Downstairs.** 124 Harbord St. 968-7000. Neighbourhood bar upstairs, dining room downstairs. Inexpensive lunches. Fixed-price Sunday brunch.

□ **Mushrooms.** 49 Front St E. 368-1898. Casual basement restaurant. Business/suburban clientele changes to show-biz and gay crowd in late eve.

□ **Neighbours.** 562 Church St. 924-1972. Medium-priced restaurant.

□ **Pimblett's.** 249 Gerrard St E. 929-9525. English bistro with dinner menu.

□ **The Queen Mother Café.** 206 Queen St W. 598-4719. Cosy, informal eating place with reasonably priced soups, salads, sandwiches and desserts. Licensed.

□ **The Rivoli.** 334 Queen St W. 596-1908. Another

popular soup, salad, sandwich and dessert spot by the folks who brought you the Queen Mother Café.

Cabaret performance space in back room.

□ **The VS Restaurant.** 251 King St E (at Sherbourne), upstairs. 365-9972. Comfortably elegant, continental menu.

## Bars

□ **The Albany Tavern.** 158 King St E. 861-1155. Large lounge, beverage room, dance floor with DJ, dining lounge, patio, with barbeque on weekends. Open Sunday.

□ **The Barn.** 83 Granby St. 977-4702. Leather and western, casual stand-up bar and disco.

□ **Boots at the Selby.** 592 Sherbourne St.

921-3142. Beverage room (The Saloon), large lounge (The Long Bar) and upstairs piano bar.

□ **Buddy's Backroom Bar.** 370 Church St. 977-9955. Chatty, casual stand-up bar.

□ **Cameo Club.** 95 Trinity St. 368-2824. Licensed private dance club for women. Fri and Sat only.

□ **Dudes.** 10 Breadalbane St (laneway behind Parkside Tavern). 923-6136. Small stand-up and after-hours bar and restaurant.

□ **18 East.** 18 Eastern Ave. 368-4040. Leather and denim tavern. Home of the leather clubs. Popular Sunday afternoon patio.

□ **Katrina's.** 5 St Joseph St. 961-4740. Stand-up bar with dance floor. Open Fri and Sat to 4 am. Cover charge on weekends. Dining lounge.

□ **Les Cavaliers.** 418 Church St. 977-4702. Piano bar popular with older men.

□ **Mainstage.** 251 King St E (at Sherbourne). 365-9972. Restaurant and bar featuring dance floor and DJ. All-day and after-hours menu.

□ **The Outpost (at Hotel California).** 319 Jarvis St (south of Gerrard, side entrance). 925-6215.

Lounge with stand-up bar. Dining room, pool room.

□ **Parkside Tavern.** 530 Yonge St. 922-3844. Bar, dining room and men's beverage room.

□ **The Quest.** 665 Yonge St. 964-8641. Bar, dining room and upstairs disco.

□ **St Charles Tavern.** 488 Yonge St. 925-5517. City's landmark straight-owned gay bar.

□ **Together.** 457 Church St. 923-3469. Bar, dining room. Comfortable space for women.

## Baths

□ **The Backdoor Gym and Sauna.** 12 1/2 Elm St (laneway west of Yonge St 2 blocks south of Gerrard St). 977-5997. Open 24 hours.

□ **The Barracks.** 56 Widmer St. 593-0499. Leather and denim. Open 6 pm to 10 am during week. 24 hours on weekends.

□ **The Club.** 231 Mutual St. 977-4629. Open 24 hours.

□ **The Roman's Health and Recreation Spa.** 742 Bay St. 598-2110. Open 24 hours.

## Discos

□ **Charly's.** 488 Yonge St, upstairs. 925-5517. Men only. Fri and Sat, 10 pm to 3:30 am.

□ **Manatee.** 11A St Joseph St. 922-1898. Men only. Fri, Sat and Sun.

□ **Stages.** 530 Yonge St. 928-0492. Mixed. Fri and Sat 12 to 5 am, Sun 10:30 pm-4 am.

## Accommodation

□ **Catnaps Guesthouse.** 246 Sherbourne St. 968-2323. Fifteen rooms, TV lounge, pool table and game room, laundry and kitchen facilities, sundeck. One or two people: \$20.

□ **18 East Hotel.** 18 Eastern Ave. 368-4040. Recently renovated older hotel with bar and dining room. 22 rooms, TV lounge. One or two people: \$20.

□ **The Selby Hotel.** 592 Sherbourne St. 921-3142. Victorian-style hotel with bar and dining room. 72 rooms with private bath. No house-keeping. One person: \$23.50; two people: \$29.50.

## Beaches

□ **Hanlan's Point.** Gay beach is part of larger stretch of sand on Toronto Island's Hanlan's Point. Well-populated anytime in good weather and packed on weekends. Take Hanlan's Point ferry from Bay St ferry docks (\$1.25 return) and walk across west end of island to find paths (bushes on left, sand on right) leading to southern tip. Call 367-8193 for ferry schedules.

□ **Kew Beach.** Gay stretch of sand and grass is part of string of beaches connected by boardwalk in East End area called The Beaches. Take the Queen streetcar east to Woodbine. Walk south to boardwalk and follow it east. Best territory lies west of the change house and east of Greenwood Race-track. Caution: mounted police patrol the beaches and nudity is a legal no-no.

## Hot Spots: Toronto's Summer of '82

What to do on those hot summer days and nights in Toronto? If you're a tourist, it's a little hard to get a handle on what's going on, so we've drawn up some highlights you might not want to miss.

Any sunny day will find many gay people heading to **Hanlan's Point**, the gay beach at the far end of Toronto Island. Grab the ferry at the foot of Bay Street (bring a bike if you can). On the "mainland" is **Kew Beach**, reached by a very pleasant walk south from the Queen St East streetcar line (see *Beaches*). When you're bored with basking in the sun, take a walk east along the boardwalk. If you're hungry and want more than hotdogs, stroll up to Queen St to sample some of its casual eating spots — **The Beach Café**, **The Beechtree**, **The Palm**.

You can spend a fun afternoon watching the **gay baseball teams** on sunny Saturdays and Sundays from 11 am to 6:30 pm, on the diamond to the north on the east side of Riverdale Park. There are usually a few women participating.

Another way to spend Saturday afternoon is strolling up and down Yonge Street from Bloor to College Sts — chances are you'll see some familiar faces from the night before. Drop into **Return to Sender** (628 Yonge) for the latest in postcards, and look through **Glad Day Bookshop** for lesbian and gay magazines, books and records (648 Yonge, 2nd floor). Then get a sidewalk table at the **Café New Orleans** (Yonge & St Joseph) — the food's dreadful but the sidewalk traffic is always entertaining.

Unfortunately, fun spots for lesbians are few and far between, but of particular interest are **Together** (457 Church St) with a mostly younger crowd, and **The Cameo Club** (Friday and Saturday nights, \$4 cover) at 95 Trinity St, for a casual evening of dancing and pool. **The Mainstage** (251 King St E) is apparently beginning to attract women as well. One recommended and handy place for women-watching is at the south end of **The Eaton Centre**, on the benches under the Michael Snow geese sculptures.

**The Toronto Women's Bookstore** (85A Harbord St) is a must for any visitor. With a good selection of feminist and lesbian reading material, it also serves as a kind of women's community meeting place. Check out the bulletin board or ask one of the helpful women working there about upcoming events. If you need an afternoon refresher break after that, drop into one of the nearby cafés on Harbord St — **Harbord St Café**, **Major Roberts or Boulevard Café**. **Free Times Café** (320 College St near Spadina) is another place popular with lesbians.

Most gay men's bars in Toronto tend to attract particular segments of the community, but screening at the door is rare (or at least unofficial), so feel free to roam.

**Boots** (592 Sherbourne St) always manages to fill up its huge lounge area with a broad variety of men. **The Parkside** (530 Yonge St) is fun for a few early evening drafts and a Saturday stopover is almost a Toronto institution. **The Outpost** (319 Jarvis St) has been the hit of the last few months for any man even faintly interested in denim and leather, but its lack of

What's he mean, Shirl, no attitude?



outdoor space may be a serious drawback in the summer. **Buddy's** (370 Church St) consistently draws large crowds of collegiate and post-collegiate types, and you really should drop into **Les Cavaliers** (418 Church St) next door for a more relaxed atmosphere — join in the chorus of "I'm Gonna Wash That Man Right Outta My Hair" around the piano.

Sunday afternoons, peaking about 4:30 pm, will find all sorts of men heading south to King Street East to do the seven block shuffle between the outdoor patios of **18 East** (official home of the leather clubs) and the **Albany Tavern** (base for the baseball teams). Be prepared for a bit of *déjà vu*. Cheap hamburgers are available at both. Later on, until 11 pm (last call on Sundays), the crowds drift uptown to the small dance floor at the **Barn** at 83 Granby St (no cover charge — great music).

**Dudes** (10 Breadalbane St) is the place to go every night after the other bars have closed down. It's unanimously condemned as an "attitude bar," but it's usually full, nonetheless. Discos generally get off the ground near midnight, except for **The Manatee** at 11A St Joseph St (\$4 cover, men only), not licensed for liquor, which draws the under-18 set early on. **Charly's**, above the St Charles (\$3 Friday, \$4 Saturday, men only), and **Stages**, above the Parkside (\$6, mixed), can usually guarantee good music and lighting. A devoted following flock to **Stages** at midnight every Sunday to greet the beginning of the week. Friday promises to be a hot night as well.

**The Rivoli** (334 Queen St W) has a wide variety of events which appeal to the New Wave and art crowds around Queen Street West, including lots of gay people at the Pan-Am dances every Tuesday night, 11 pm to 4 am. **Twilight Zone** (185 Adelaide St W) and **The Voodoo Club** (5 St Joseph St) draw similar crowds. **The Quest** and **Katrina's**, both mixed, attract younger crowds eager to show off the latest fashions. The Quest is also popular with Asian men.

Up-to-date information on coming events can be gotten from the 923-GAYS recorded message line, or by calling the TAG information line, 964-6600. Women can also phone the Lesbian Phoneline, 960-3249.

Enjoy the summer!

John Allec and Edna Barker □



## Community

□ **Toronto Gay Community Council.** 730 Bathurst St, M5S 2R4. Umbrella organization of Toronto lesbian and gay groups. Forum for sharing information and discussing political strategies.

□ **Toronto Lesbian Network.** Monthly meeting for individual lesbians and lesbian groups to keep in contact, exchange information, discuss issues and plan action. Info: Christine at CGRO, 533-6824.

## Social/political action

□ **After You're Out.** Weekly groups for gay men meeting for 10 weeks to discuss personal goals, problems, topics of interest. Organized by TAG. Info: 964-6600.

□ **Coalition for Gay Rights in Ontario (CGRO).** Box 822, Stn A, M5W 1G3. 533-6824. Toronto office: 730 Bathurst St, M5S 2R4.

□ **Committee to Defend John Damien.** Box 608, Stn K, M4P 2H1. 925-6729.

□ **Foundation for the Advancement of Canadian Transsexuals (FACT) — Toronto.** Box 281, Stn A, Rexdale, ON M9W 5L3.

□ **Gay Academic Union (GAU).** 275 Broadview Ave, No 47, M4M 3H5. 469-4244.

□ **Gay Alliance at York.** c/o CYSF, 105 Central Sq, York University, 4700 Keele St, Downsview, ON M3J 1P3. 667-2515. Sept-April.

□ **Gay Asians of Toronto.** Drawer R999, c/o The Body Politic, Box 7289, Stn A, M5W 1X9.

□ **Gay Community Appeal of Toronto.** Box 2212, Stn P, M5S 2T2. 869-3036. Fund-raising organization for gay and lesbian community projects.

□ **Gay Community Dance Committee (GCDC).** 730 Bathurst St, M5S 2R4. Organizes community fund-raising dances.

□ **Gay Fathers of Toronto.** Box 187, Stn F, M4Y 2L5. 967-0430 or 964-0366.

□ **Gay Liberation Against the Right Everywhere (GLARE).** Box 793, Stn Q, M4T 2N7.

□ **Gay SIG.** Drawer C622, c/o The Body Politic, Box 7289, Stn A, M5W 1X9. Group of gay members of MENSA in Canada.

□ **Gay Self-Defence Group.** Box 793, Stn Q, M4T 2N7. 960-5579. Organizes courses in self-defence in and outside of Toronto.

□ **Gays and Lesbians at University of Toronto (GLAUT).** c/o SAC Office, 12 Hart House Circle, University of Toronto, M5S 1A1. 978-4911. Sept-April.

□ **GEM Gay Community Outreach.** Box 62, Brampton, ON L6V 2K7. Peel Region (Brampton-Mississauga) group for gays and lesbians. Gayline West: 453-GGCO.

□ **Lesbian and Gay History Group of Toronto.** Box 639, Stn A, M5W 1G2. 961-7338.

□ **Lesbian and Gay Pride Day Committee.** Box 793, Stn Q, M4T 2N7. Organizes end of June celebration.

□ **Lesbian and Gay Youth Toronto.** 730 Bathurst St, M5S 2R4. 533-2867. Phone counselling: Mon, Fri, Sat 7 pm-10:30 pm.

□ **Lesbian Mothers' Defence Fund.** Box 38, Stn E, M6H 4E1. 465-6822.

□ **Lesbian Speakers Bureau.** Box 6597, Stn A, M5W 1X4. Info: Michelle at 789-4541 or Debbie at 964-7477. Speakers for myth-shattering seminars and workshops about lesbians.

□ **Lesbians Against the Right (LAR).** Box 6579, Stn A, M5W 1X4. Lesbian-feminist political action group.

□ **New Democratic Party Gay Caucus.** Box 792, Stn F, M4Y 2N7. 964-1049.

□ **NOVA.** Box 5794, Stn A, M5W 1P2. 921-1938. A collective concerned with theory and practice of non-violent direct action.

□ **Parents and Friends of Lesbians and Gays.** 3323 Kings Masting Cres, Mississauga, L5L 1G5. 828-7378.

□ **Polluck Suppers.** Box 6771, Stn A, M5W 1X5. 368-2128. Lesbian social group.

□ **Right to Privacy Committee (RTPC).** 730 Bathurst St, M5S 2R4. Defence committee for gays arrested under bawdyhouse laws. Cheques or charges payable to: Harriet Sachs in trust for RTPC. Info: 961-8046 or 368-4392.

□ **Ryerson Lesbians and Gay Men.** c/o SURPI, Ryerson Polytechnical Institute, Jorgensen Hall, 380 Victoria St, M5B 1W7. Office: Rm A374, Jorgensen Hall.

□ **Spouses of Gays.** c/o Caryn Miller, 260 Carlton St, M5A 2L3. Phoneline: 967-0597 Wed and Thurs 6:30-8:30 pm.

□ **Toronto Gay Patrol.** Self-governing group of lesbians and gay men patrolling downtown core of city. Info: Owen 698-3869 or Rob 488-2578.

□ **Toronto Rainbow Alliance of the Deaf.** Box 671, Stn F, M4Y 2N6.

□ **The Women's Group.** 519 Church St Community Centre. Info: Raechel 690-9410 or Diane 483-4490 (10 am-3 pm) Collectively run support and

consciousness-raising group for lesbians.

□ **Young Lesbians.** Support group in process of forming. Info: Lesbian and Gay Youth Toronto Phoneline 533-2867.

## New this issue:

□ **Chutzpah.** Non-political and non-religious social group for Jewish gay men and lesbians and friends. Info: call 519 Church St Community Centre (923-2778).

## Health/social services

□ **A Way Out.** 530-GAYS. 24-hour recorded messages for young lesbians and gays. Four to five minutes of supportive info on dealing with parent, friends, fears and coming out problems. Drawer C614, c/o TBP, Box 7289, Stn A, M5W 1X9.

□ **Alcoholics Anonymous.** Lesbian/gay fellowships. 964-3962.

□ **Gaycare Toronto.** Info: 923-2778. Free face-to-face drop-in counselling service in the downtown area. Thurs 7-10 pm. 519 Church St Community Centre. Group sessions planned.

□ **Gay Counselling Centre of Toronto.** 730 Bathurst St, M5S 2R4. 534-8207. Open Tues-Thurs 6:30-9:30 pm. Professional counselling centre for lesbians and gay men. Call for appt or drop in. Volunteers needed.

□ **Hassle-Free Clinic — Men.** 556 Church St, second floor. 922-0603. VD info, testing and treatment. Hours: Mon, Wed, 4-9 pm; Tues, Thurs, 10 am-3 pm; Fri, 4-7 pm; Sat, 11 am-4 pm. Call ahead. VD testing at baths: Roman's, Fri from 9 pm; The Backdoor, every second Tues from 9 pm; The Club, every second Wed from 9 pm.

□ **Lesbian Phoneline.** Box 70, Stn F, M4Y 2L4. 960-3249. Tues 7:30-10:30 pm. Recorded message other times. Speakers available.

□ **Sex Ed Centre.** Devonshire and Bloor Sts, behind Admissions Bldg. 978-3977. Sex counselling for U of T campus.

□ **Toronto Area Gays (TAG).** Box 6706, Stn A, M5W 1X5. 964-6600. Free peer counselling and info for lesbians and gay men. Discussion groups, women's groups and coming out groups. Call Mon-Sat: 7 pm-10:30 pm.

□ **Tri-Aid Charitable Foundation.** 8 Irwin Ave, M4Y 1K9. Gay youth counselling and street work.

## Professional

□ **Association of Gay Social Workers.** Box 182, Stn Q, M4A 2N3. Social work students welcome.

□ **Gays in Health Care.** Box 5712, Stn A, M5W 1N8. 920-1882. Includes nurses, physicians, medical students and psychologists.

□ **Toronto Lambda Business Council.** Box 513, Adelaide St Stn, M5C 2J6.

## Religious

□ **Chutzpah.** See Social/political action listings.

□ **Dignity/Toronto.** Box 249, Stn E, M6H 4E2. 960-3997. Group for gay and lesbian Catholics and friends.

□ **Integrity/Toronto.** Box 873, Stn F, M4Y 2N9. Pastoral ministry for gay and lesbian Anglicans and friends. 487-7406. Chaplains available for pastoral counselling through this number.

□ **Lutherans Concerned.** c/o Edward Schlauch, 980 Broadview Ave, Apt 2309, M4K 3Y1. Support and fellowship for gay and lesbian Lutherans and their friends.

□ **Metropolitan Community Church.** 730 Bathurst St, M5S 2R4. 532-2333. Christian church with special ministry to gay community.

□ **SA Gay Association (SAGA).** 730 Bathurst St, M5S 2R4. 743-8948 or 482-1817. Support group for gay and lesbian Salvationists and friends.

□ **The Sisters of Perpetual Indulgence.** Drawer OPI, c/o TBP, Box 7289, Stn A, M5W 1X9.

□ **Toronto Organization of United Church Homosexuals (TOUCH).** Box 626, Stn Q, M4T 1L0.

## Sports

□ **Cabbagetown Group Softball League (CGSL).** Box 42, Stn L, M6E 4Y4. Games Sat and Sun 11 am-6:30 pm at Riverdale Park, north diamond. Watch for league dances and bar nights at Albany Tavern.

□ **Front Runners Toronto.** Box 8, Adelaide St Stn, M5C 2H8. Gay men and women's running club.

□ **Judy Garland Memorial Bowling League.** Info: bulletin boards in Buddy's, 18 East, Dudes, The Barn or Boots. Sept-May season.

□ **Out and Out Club.** c/o Drawer C322, The Body Politic, Box 7289, Stn A, M5W 1X9. 466-2709. Outdoor activities for gay people. Include phone number with enquiry.

□ **Riverdale Volleyball League.** Sept-April season. Info at Dudes, Buddy's, Albany Tavern and 18 East.

continued on page 26

# DO YOU LIVE IN TORONTO?

Then The Body Politic is right where you are. Check the list below for the location of the outlet nearest you, and get your copy of TBP hot off the press.

## Downtown

Glad Day Bookshop, 648A Yonge  
David Beard's Bookshop, 730 Yonge  
International News, 663 Yonge  
Longhouse Books, 630 Yonge  
Queen of Hearts, 599C Yonge  
Galaxy Books, 329 Yonge  
Phantasy Books, 329 1/2 Yonge  
Topper Books, 289 Yonge  
Times Square Books, 369 Yonge  
A&S Smoke and Gift, 273 College  
Romans II Health Spa, 742 Bay  
Min-A-Mart, 557 Church  
Together, 457 Church  
Atalanta Variety, 368 Church  
Parliament Smoke and Gift, 609 Parliament  
Fairway Variety, 520 Parliament  
Vegas Books, 439 Parliament  
The Manatee, 11 St Joseph  
Boots at the Selby, 592 Sherbourne  
The Back Door Gym, 12 1/2 Elm  
XOX Postcard Store, 140 Baldwin  
Edwards Books and Art, 356 Queen W  
Pages Book Store, 256 Queen W  
This Ain't the Rosedale Library, 110 Queen E  
Lichtman's News, 34 Adelaide W  
Olympia Gift Shop, Toronto Star Building, Yonge & Queen's Quay  
W H Smith, TD Centre, King and Bay  
W H Smith, Hudson's Bay Centre, Bloor & Yonge  
Book Cellar, 142 Yorkville  
Lovecraft, 63 Yorkville  
McPherson Discount, 214 Macpherson  
Avenue Road Cigar Store, 136 Avenue Rd  
University Bookroom, U of T Campus  
Toronto Women's Book Store, 85 Harbord  
Bob Miller Book Room, 180 Bloor W  
Reader's Den, 208 Bloor W  
SCM Book Room, 333 Bloor W  
Book City, 501 Bloor W  
Bloor Discount Variety, 610 Bloor W

## East

Cambridge Tuck Shop  
50 Cambridge  
Cameo Club, 95 Trinity St  
18 East, 18 Eastern Ave

## North

Rosedale Smoke & Gift Shop, 1118 Yonge  
Lichtman's News, 1430 Yonge  
Book Cellar, 1560 Yonge  
The Book Nook, 2481 Yonge

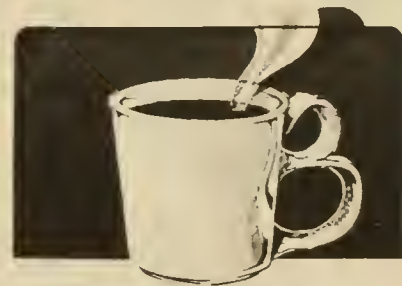
## Suburban

Nu-Claire's Cigar Store, 1636 Bayview  
Thornciffe News Stand, 45 Overlea  
York University Bookroom, Keele & Steeles campus  
Insight Books, Sheridan Mall, Mississauga

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THE BODY POLITIC/23



# OutintheCity

PULL-OUT AND PUT-UP CALENDAR OF EVENTS IN TORONTO

BodyPolitic

## Mon/June 28

□ **Inverted Images.** An evening of gay and lesbian films and videos. See *Cinema*.

## Tues/June 29

□ **Gay Anglicans (Integrity).** Informal contemporary Eucharist; celebrant Gregory Lee, homilist Borden Purcell. Coffee house following. Holy Trinity Church, Eaton Centre, 8 pm. All welcome. Programme: dialogue with Canon Purcell, chairperson of the Ontario Human Rights Commission. Integrity's contribution to Gay Pride Week.

□ **The Singular Life of Albert Nobbs.** See *Stage*.

## Wed/June 30

□ **Gay Community Appeal Deadline.** Last date for applications for the '82-'83 season. Has the application for your project gone in yet?

□ **Doing It! Conference Begins.** Opening session begins 10:30 am. Ryerson Polytechnical Institute, Jorgensen Hall, ground floor, south end, L72, at 380 Victoria St. A panel on fighting the right follows from 11 am-1:30 pm. Workshops, panels and slide shows continue throughout the day, with a reception starting at 10 am at Oakham House, 63 Gould St.

□ **Out and Out Barbeque and Information Night.** A chance for new members to get to know one another and the rest of the group and hear more of what's going on in the Canadian gay outdoors. \$5 per person to cover food and drink. Members will be contacted with details. Those interested in becoming members should call the club phone, 466-2709.

□ **Canoe Trip.** Through Sun/July 4, with Out and Out. A loop through Dunlop Lake and Mace Lake, a wilderness area (partly, anyway) inland from the north channel of Georgian Bay. By the time you read this it's late for reservations, but call Martin (533-0970) or the club phone (466-2709) to see if there's still space. Cost: approximately \$75.

□ **"Hot Jocks" Contest.** Jockstrap parade at 18 East. Prizes and basketsful of fun.

## Thurs/July 1

□ **Out and Out Backpacking on Manitoulin Island.** Through Sun/July 4, providing someone has volunteered to coordinate the trip. Leave a message on the club line (466-2709). \$30 for members, \$35 for non-members. Reserve by June 28.

□ **Spearhead.** Bar night at 18 East.

□ **Canada Day Party at The Outpost.** 321 Jarvis St.

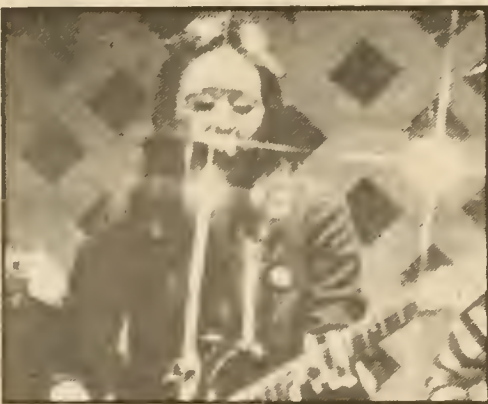
□ **Track Two.** See *Cinema*.

□ **Cabaret Futura.** See *Music*.

## Fri/July 2

□ **Cabbagetown Softball's Canada Cup.** CGSL's fourth annual Canada Cup invita-

Val Fullard: Angel Stacatto's lead



## MONDAYS

□ **The Women's Group.** Collectively run support and consciousness-raising group for lesbians. 519 Church St, 8-10 pm. Contact Raechel (690-9410) or Diane (483-4490, 10 am-3 pm).

□ **Lesbian/Leshienne: the National Lesbian Newsletter.** Meetings at 7:30 pm. Contact Kerry for more info: 367-0589. All lesbians welcome.



Your own canoe: Out and Out trip

tional baseball tournament draws teams from New York, Boston, Pittsburgh, Milwaukee, and Minneapolis-St Paul. Games 10 am-6 am at McCleary Park Field, Lakeshore Blvd and Logan. Through July 4.

□ **Canada Cup Barbeque.** Reception for softball tournament team members after a day on the diamond. Albany Tavern patio from 8 to 11 pm. \$2.50 per person.

□ **High Intensity.** See *Stage*.

□ **Angel Stacatto and the White Rebels.** See *Music*.

□ **KLO.** See *Music*.

□ **B Movie.** See *Music*.

## Sat/July 3

□ **Canada Cup Buffet and Party.** Social gathering. A chance to meet and mingle with hot out-of-town softball team members. Simultaneous event at 18 East and The Mainstage. 8-11 pm.

□ **Flaming.** See *Stage*.

□ **Funnel Benefit.** See TBA under *Music*.

## Sun/July 4

□ **Toronto Rainbow Alliance of the Deaf.** 730 Bathurst St, 1 pm.

□ **Lesbian Mothers' Defence Fund.** Potluck brunch, 1-4 pm. Share food, friendship and thoughts on raising children. Info on location: 465-6822.

### Phone counselling lines

□ **Lesbian Phoneline:** 960-3249. Tues 7:30-10:30 pm.

□ **Lesbian and Gay Youth Toronto:** 533-2867. Mon, Fri, Sat, 7-10:30 pm.

□ **Spouses of Gays:** 967-0597. Wed and Thurs 6:30-8:30 pm.

□ **Toronto Area Gays (TAG):** 964-6600. Mon-Sat 7-10:30 pm. Counselling and info.

## TUESDAYS

□ **Lesbians Against the Right.** 730 Bathurst St, 7:30 pm. July 6 and 20, Aug 3 and 17. Info: Gay Bell at 466-3801.

□ **Integrity (Gay Anglicans).** Holy Trinity Church, Eaton Centre, 8 pm.

□ **Canada Cup Awards Banquet.** Presentation of awards at end of tournament plus entertainment, featuring The Great Imposers. \$20 tickets available at Albany Tavern and from league members. 6 pm, Sheraton Centre.

□ **Eating It.** A gigantic picnic to round out the week of Doing It! Conference events. Hanlan's Point, Toronto Island, all day. Free watermelons while they last, but bring your own food otherwise. Catch Bay St bus to ferry terminal and take the Hanlan's ferry. Follow the crowds to the south end of the island beach where the coastline turns east. Arrive at the terminal early to avoid the Sunday mobs. Call 367-8193 for ferry times.

## Mon/July 5

□ **Attention: Gay and Lesbian Parents.** 519 Church St Community Centre has a day camp for children. 8 am-6 pm, Mon to Fri, July 5 to Sept 3. Session is \$10 for first child, \$5 for each additional child. Register as soon as possible. Contact: Penny Lamy at 923-2778.

□ **Cruise Missile Conversion Project.** Planning meeting for direct action against Litton Systems in Rexdale Aug 6. Meetings weekly on Mondays in July. 8 pm. 734 Bathurst St. Info: 532-6720.

## Tues/July 6

□ **Integrity (Gay Anglicans).** Eucharist (traditional Book of Common Prayer rite) followed by refreshments and fellowship. All welcome. Holy Trinity Church, Eaton Centre, 8 pm.

## Wed/July 7

□ **Lesbian Phoneline Collective.** Monthly meeting. 348 College St, 3rd floor, 7 pm.

Business and general meeting. Interested women and prospective members welcome.

□ **Lesbian and Gay Youth Toronto.** 7:30 pm. 519 Church St. Theatre arts and Fame night with dancing.

□ **Lanyards Bon Voyage Bar Night.** At The Outpost, 321 Jarvis St.

## Thurs/July 8

□ **Toronto Organization of United Church Homosexuals.** 7:30 pm. Info on location: 466-1713.

□ **CGSL Bar Night.** Cougars' team bar night at the Albany Tavern.

□ **TBA.** See *Music*.

## Fri/July 9

□ **Gay Fathers of Toronto.** Discussion and potluck supper, 6:30 pm. Further info: 967-0430 or 964-0366.

□ **Spearhead Cruise.** Mariposa Belle harbour cruise. Come and make waves! \$17, reduced bar prices, disk jockey. 7-11 pm. More info: 18 East.

## Sat/July 10

□ **Valerie Miner at Toronto Women's Bookstore.** The author of *Movement* and *Blood*

## WEDNESDAYS

□ **Metropolitan Community Church.** Midweek services. 730 Bathurst St.

□ **Lutherans Concerned/Toronto.** 8 pm in a member's home. Call James or David at 463-7354 for info on location. July 7 and 21, Aug 4 and 18.

□ **No-Name Café.** For people who want an alternative to the bar scene. A place to relax with coffee, tea and conversation on the menu. 519 Church St, 8-10 pm.

□ **Lesbian and Gay Youth Toronto.** 7:30 pm. 519 Church St. July 7, 14, 21, 28, Aug 4.

□ **Toronto Addicted Women's Self-Help Network (TAWSHN).** Self-help group for women addicted to alcohol and other drugs. Central Neighbourhood House. 349 Ontario St. Meetings at 7 pm. Info: 961-7319.

□ **International Women's Day Committee.** Meetings at 7:30 pm. Info: 789-4541.







# Out in the City

## Sun/Aug 1

☐ **Dignity.** Eucharist and Hiroshima Day homily by Len Desroches of the Cruise Missile Conversion Project. See *Sundays*.  
☐ **Wayward Princess Cruise.** The ferry boat Cayuga is sporting a new name and Cabagetown Softball League has it all booked up for hot harbour cruise tonight. \$20 tickets from the Albany Tavern or from league members. Finger-lickin' food by the Fat Squirrel Catering Company. Board the Princess by 6:30 pm, dock your dick at 11.

## Mon/Aug 2

☐ **Lesbian Coming Out Information and Discussion Series.** The first of a series of three evenings. The series is a unit and should be attended as such; the fee for the three evenings is \$5. Tonight: "Myths and Realities" and "Political Diversity in the Lesbian Community." 7-9 pm. Info: Natalie at 960-2024 evenings. Also Mon/Aug 9 and Mon/Aug 23.

## Tues/Aug 3

☐ **Integrity (Gay Anglicans and their Friends).** Contemporary informal rite Eucharist at Holy Trinity Church, Eaton Centre, 8 pm. Celebrant Robert Black. Fellowship and refreshments following.

## Wed/Aug 4

☐ **Lesbian Phoneline Collective.** Monthly meeting. 348 College St, 3rd floor, 7 pm. Business and general meeting. Interested women and prospective members welcome.  
☐ **Lesbian and Gay Youth Toronto.** 7:30 pm. 519 Church St. Semi-annual meeting and election of coordinating committee.

## Thurs/Aug 5

☐ **Spearhead.** Bar night at 18 East.  
☐ **CGSL Bar Night.** STF's team bar night at the Albany Tavern.

## Fri/Aug 6

☐ **Hiroshima/Nagasaki Day.** A direct action protest is planned for the Litton Systems plant in Rexdale. (The company has the contract to build guidance system for nuclear attack weapon, the Cruise Missile.) Films to coincide with day planned for Bloor Cinema, 506 Bloor St W. Further info: 532-6720.  
☐ **Gay Fathers of Toronto.** Potluck supper with guests and relatives, 6:30 pm. Further info: 967-0430 or 964-0366.

## Sat/Aug 7

☐ **TBA.** See *Music*.

## Sun/Aug 8

☐ **Lesbian Potluck Supper.** 6:30 pm. Call 368-2128 for details.  
☐ **Dignity.** Worship led by women in the chapter. See *Sundays*.  
☐ **Out and Out Walk.** Leslie Street Spit. For info, call Ian (921-6947) or club phone (466-2709).

## Mon/Aug 9

☐ **Right to Privacy Committee General Meeting.** 519 Church St, 8 pm.  
☐ **Lesbian Coming Out Information and Discussion Series.** "Lesbian Relationships" and "Self-help." See Mon/Aug 2.

## Tues/Aug 10

☐ **Integrity (Gay Anglicans).** Traditional rite Eucharist at Holy Trinity Church, Eaton Centre, 8 pm; programme TBA. Celebrant Gregory Lee.

## Wed/Aug 11

☐ **Christmas in August at The Outpost.** Through the weekend at 321 Jarvis St.

## Thurs/Aug 12

☐ **Toronto Organization of United Church Homosexuals.** 7:30 pm. Info on location: 466-1713.



**Michigan Womyn's Music Festival:** The big North American lesbian event of the summer is Out in the City, in fact it's so far out, it's in the country: Hesperia, Michigan, from August 12 to 15. Another great orgy of music and women with a lunar cast: Therese Edell, Retumba Con Pie, Sweet Honey in the Rock, Holly Near, Castleberry and Dupré, June Millington Band, Margie Adam, Sojourner, Jassmin, Cris Williamson, Teresa Trull, Ferron and Robin Flower. Fill your backpacks, load up the van and head for the border (prepare for problems, but border officials are not supposed to ask you if you're a lesbian; if you tell them, however, they can turn you back).

For more info, write: WWTC, 1501 Lyons St, Mt Pleasant, MI 48858 or call (517) 772-0582 or check with Toronto's Womynly Way Productions at 925-6568. ☐

☐ **CGSL Bar Night.** Statisticians' bar night at the Albany Tavern.

## Sat/Aug 14

☐ **Lambda Business Council.** Outing to Elora. Info: Isobel Smyth (960-1291).  
☐ **Nine Days of Canoeing.** Out and Out explores the Temagami area, leaving Sat 5 pm and returning Sun/Aug 22. Approximately \$150, \$165 for non-members; transportation shared informally. Coordinators Ian and Jim. Call 921-6947 or the club phone, 466-2709.

## Sun/Aug 15

☐ **Out and Out Day Hike.** Bring lunch, hiking boots and swimsuit for a moderately-paced day along the Bruce Trail in the Collingwood area, ending with a swim in Georgian Bay, and returning to the city through the Beaver and Hockley Valleys. Share gas; leaving at 8:45 am. Call Tony (967-3399) a few days ahead for rendezvous info.

## Tues/Aug 17

☐ **Parents and Friends of Lesbians and Gays.** Dinner at Crispin's, 8 pm. Further info: 828-7378.  
☐ **Integrity (Gay Anglicans).** Contemporary Eucharist followed by business meeting. Holy Trinity Church, Eaton Centre, 8 pm. Celebrant Rev Gregory Lee.

## Thurs/Aug 19

☐ **Lanyard Bar Night at 18 East.**  
☐ **Gay Fathers of Toronto.** Discussion at 8 pm. Further info: 967-0430 or 964-0366.

## Fri/Aug 20

☐ **Canoe Weekend.** Out and Out floats through North Kawartha Crown Land. Bring your own equipment, rain gear, and food. Call club phone (466-2709) for reservations by Aug 17 in order to co-ordinate transportation, canoes and tent space. Meet Fri at 6 pm, York Mills subway, street doors of southernmost exist; return Sun.

## Sun/Aug 22

☐ **Dignity.** Celebrating the Earth Community: a creation-centred spirituality. See *Sundays*.

## Mon/Aug 23

☐ **Lesbian Coming Out Information and Discussion Series.** "Sexuality." See Mon/Aug 2.

## Tues/Aug 24

☐ **Integrity (Gay Anglicans and their Friends).** Sung Eucharist for St Bartholomew's Day (traditional rite); programme TBA. Holy Trinity Church, Eaton Centre, 8 pm.

## Wed/Aug 25

☐ **Toronto Gay Community Council.** Community forum for sharing information and debating important issues. 519 Church St, 7:30 pm. Info: 923-GAYS.

## Thurs/Aug 26

☐ **Toronto Lesbian Network.** Forum for contact, exchange of info, discussion and planning by lesbians and lesbian groups. More info: Christine at CGRO (533-6824). Send a representative from your group to the Network.

## Fri/Aug 27

☐ **TAG Friday Night Group.** 519 Church St, 8 pm. Info: 964-6600. See July 30. Discussion topic: coming out at work.  
☐ **Out and Out.** Canoe trip on Black Lake, one hour north of Barrie. Leave 7 pm, return Sunday afternoon. Bring rain gear, tent, backpack; rebate on fee for those with canoes. \$40 for members, \$45 for non-members. Reserve by Aug 13; limited to 8. Call John at 466-2709 for details.

## Sat/Aug 28

☐ **Gay Hoosiers in Ontario Surnamed Townsend (GHOST).** Birthday of half the membership.

## Sun/Aug 29

☐ **Dignity.** Guest clergy: Bob Osborne from MCC will lead worship. See *Sundays*.  
☐ **Lesbian Potluck Supper.** 6:30 pm. Call 368-2128 for details.

## Tues/Aug 31

☐ **Integrity (Gay Anglicans).** Compline, followed by refreshments and fellowship. Celebrant Rev Robert Black. Holy Trinity Church, Eaton Centre, 8 pm.

## Publications/ information

☐ **Action!** Irregular publication of Right to Privacy Committee, 730 Bathurst St, M5S 2R4. 924-4523.  
☐ **The Body Politic.** Box 7289, Stn A, M5W 1X9. 977-6320. Monthly.  
☐ **Canadian Gay Archives.** Box 639, Stn A, M5W 1G2. 977-6320.  
☐ **Gay Community Calendar.** Call 923-GAYS. Box 8, Adelaide St Stn, M5C 2H8. Twenty-four-hour recorded message of weekly events in Toronto's gay community. To get information listed call 656-0372 between 7-10 pm Mondays.  
☐ **Gayline West.** 453-GGCO. Community info for Mississauga and parts west of Metro.  
☐ **Glad Day Bookshop.** 648A Yonge St, 2nd floor, M5Y 2A6. 961-4161. Hours: Mon 10-8; Tue-Wed 10-6; Thurs-Fri 10-9; Sat 10-6.  
☐ **Integrity/Toronto Newsletter.** Box 873, Stn F, M4Y 2N9. 534-7284. Bimonthly publication of gay Anglican movement.

## Women's resources

The following is a select list of women's services in Toronto of particular interest to lesbians.

☐ **Broadside.** Box 494, Stn P, M5S 2T1. 598-3513. Monthly feminist newspaper. Substantial contributions by lesbians.  
☐ **Fireweed.** Box 279, Stn B, M5T 2W2. 922-3455. Feminist quarterly of politics and the arts. Special lesbian theme issue to be published in June.  
☐ **Hassle-Free Clinic — Women.** 556 Church St, second floor, M4Y 2E3. 922-0566. Free medical clinic. Birth control and gynecological info. VD and pregnancy testing, abortion counselling and referrals. Hours: Mon, Wed, Fri, 10 am-3 pm; Tues, Thur, 4 pm-9 pm. Call ahead.  
☐ **International Women's Day Committee.** Box 70, Stn F, M4Y 2L4. 789-4541. Independent socialist feminist organization with many lesbian members.  
☐ **Jessie's Centre for Teenage Women.** 154 Bathurst St, M5V 2R3. 365-1888. Multi-service agency for teenage women. Lesbian-positive.  
☐ **Macphail House.** 389 Church St, M5B 2A1. 977-1037. Long-term YWCA residence for women 16-25. Shared co-op apartments.  
☐ **Nellie's Hostel for Women.** 275A Broadview Ave, M4M 2G8. 461-1084. Temporary hostel for women 16 and over, including mothers with children.  
☐ **Rape Crisis Centre.** Box 6597, Stn A, M5W 1X4. Crisis line: 964-8080. Business line: 964-7477. Counselling and info. Self-defence courses.  
☐ **Stop 86.** 86 Madison Ave, M5R 2S4. 922-3271. Crisis housing and social service centre for women under 25.  
☐ **Times Change Women's Employment Centre.** 932 Bathurst St, M5R 3G5. 534-1161. Employment counselling, job search and career planning workshops.  
☐ **Toronto Women's Bookstore.** 85 Harbord St, M5S 1G4. 922-8744. Hours: Mon-Sat, 10:30 am-6 pm.  
☐ **U of T Women's Newsmagazine.** 6 issues yearly. Feminist journal for women on and off campus. 44 St George St, 2nd flr, M5S 2E4. Info: Susan Prentice 978-4903.  
☐ **Women Against Violence Against Women (WAVAW).** Box 174, Stn D, M6P 3J8. 536-5666. Committed to action from a feminist perspective against various aspects of violence against women.  
☐ **Women in Trades.** c/o Times Change, 932 Bathurst St, M5R 3G5. 534-1161.  
☐ **Women's Counselling, Referral and Education Centre (WCRC).** 348 College St, M5T 1S4. 924-0766. Therapy, counselling, referrals and info.  
☐ **Women's Resource Centre, OISE.** 252 Bloor St W, M5S 1V6. 923-6641, Ext 244. Books, periodicals, audio & video tapes for feminist research.  
☐ **Womynly Way Productions.** 427 Bloor St W, M5S 1X7. 925-6568. Company bringing concerts, dance and theatrical performances to city.

## New this issue:

☐ **Toronto Addicted Women's Self-Help Network (TAWSHN).** Suite 202, Box 2213, Stn P, M5S 2T2. Phoneline: 961-7319. Self-help group for women addicted to alcohol and other drugs. Weekly meetings.  
☐ **Women's Cultural Building Hotline.** 534-1682. Informational phoneline for women's events.



Michael Wade talks to three Toronto filmmakers who've decided it's about time gay life got treated as something besides a crime "somewhere between shoplifting and armed robbery"

# Track Two: beyond mass media

If three hundred people were arrested in one night on the same charge, you would expect a few news cameras to be around to catch all the action. And if 3,000 people were to disrupt the Friday night traffic on Toronto's Yonge Street, those same cameramen would be there too. The bathhouse raids that hit Toronto last year may have been a horrific, maddening atrocity. At the same time, they were news.

When watching filmed documentation, knowing who is behind the camera can be just as important as seeing the events in front of it. Most papers and news shows allowed the newsworthy event of the raid arrests to stand as a definition of what the baths mean, while regarding the police's intrusion into the baths — which is what branded them criminal — as mere law enforcement. As gay people who have seen our community most fully covered when its actions are considered criminal, we have come to expect variations on this scenario. As Larry Bush said in a recent *Village Voice* article, the effect this kind of media attention has "is traditionally to treat homosexuality as something one did — often illegally — that fell somewhere between shoplifting and armed robbery."

Since the mass media rarely recognize the gay community as a political or social entity, the task of constructing alternative media to redefine who gays are and what a gay community is must be taken up. Yet most alternative media are bound by financial and technical limitations which inhibit access to professional facilities, prohibiting comparable quality and access to the large audiences of the slick mass media.

KLS Communications, an independent gay film production company, wants to change that. They are creating a ninety-minute documentary on the history of the gay movement in Toronto, using their own coverage of the bath raids as a centerpiece.

Gordon Keith and Jack Lemmon (the K and the L of the company's acronym) met in Thunder Bay, their home town, while working with the National Film Board's Challenge for Change project in the early Seventies. The aim of that programme was to take the NFB's renowned documentary skill into regional communities and put the equipment and knowledge for developing a local film culture into new hands. The premise was that those who live within a culture should be the people best equipped to describe it.

While working on a hundred-year history of Thunder Bay, Keith and Lemmon met Harry Sutherland, who was working with Challenge for Change in Southern Ontario. Together, they decided to apply the NFB premise to something more important to their own lives by creating a Challenge for Change for Canada's gay population.

Their first venture was *Truxx* (1978), an 18-minute documentary of the police raid on the Montreal gay bar of the same name. "It was good in content," Lemmon says, "but we made it for \$84 and with a lot of borrowed equipment.



The bath raids reconstructed for the film: "The threat of police action wasn't abstract paranoia anymore. Many of us knew someone who had been arrested that night, through the application of laws arbitrarily devised and even more arbitrarily enforced."

You can't show an audience something good in content but poor in technique."

"It was about time the gay movement got first-class," Sutherland says; the major goal of their next endeavour would be to clean up that technique. Hiring a professional cameraman, Martin Duckworth, they started making a film following the George Hislop election campaign in Toronto. After much pre-production hustling — which included approaching the CBC — "who told us, 'We've done gays to death!'" Sutherland says — they finally found a gay businessman to act as executive producer.

They decided to preface the film with a brief history of gay Toronto — from the closet-strewn Sixties and the early years of politicization, through the Community Homophile Association, Toronto Area Gays and the Anita Bryant visit to the *Body Politic* raid — and crown it with the auspicious finale of George Hislop's victory as municipal politician. Their working title was *George Hislop Goes Straight... To City Hall*.

There were two problems with this plan. First, the reluctance of the film's subject — gays themselves — to appear on camera made filming awkward. One night, while interviewing Hislop in a downtown bar, the place cleared as soon as the cameras appeared. People who were asked refused to be interviewed. The second obstacle is obvious: "On the night of the elections," Lemmon re-

counts, "we were shooting in George's campaign office and I whispered to Harry, 'What if George doesn't win?' Harry said, 'Don't be a Cassandra!'"

Despite the optimism, Jack's question became fact. With Hislop's defeat, Lemmon says, "our whole concept had been wiped out." They tried to devise new scenarios while reels of expensive Kodachrome, exposed and useless, sat piled in dark storage.

Then the bath raids came crashing down. "The night the bath raids happened," Lemmon remembers, "we knew there was going to be a massive demo and we needed to shoot that. So we got a crew together that night. We weren't expecting anything big, we were just winging it."

As anyone who was on Yonge Street that Friday night knows, what KLS had just winged itself into was an angry pounding procession of 3,000 people. "The biggest thing that had happened in Toronto in a long time, and it just fell on our laps," Lemmon says. "Pretty soon we had demo footage coming out of our ears!"

Angrily retitled *Enough Is Enough*, the film was quickly kicked out of its inertia and gathered momentum as the impact of the raids was felt by the gay community. The threat of police action against homosexuals was not abstract paranoia anymore. Many of us knew someone who had been arrested that night, through the application of laws that were too arbitrarily devised and even more arbitrarily enforced. The threat was very real.

The prospective interviewees who had backed out of the Hislop film now wanted to appear in the bath raid movie. A Right To Privacy Committee open meeting in a high school auditorium set aside one area of seating where no one would be filmed. Throughout that meeting, those chairs were left nearly vacant. It was becoming apparent that gay people did not agree with the CBC: they had *not* been done to death by the media. The media had

rarely shown the selectiveness of law enforcement, had never thought it necessary to recognize the gay community's alliances with non-gay organizations like trade unions and the black community, had never been convinced of the necessity for a gay community to exist in Toronto as a political entity.

The list of people who agreed to speak out publicly via KLS is impressive: former Mayor John Sewell, police/gay relations analyst Arnold Bruner, writer Margaret Atwood, school trustee Fran Endicott. Representatives from the gay community and, most impressively, some of the men arrested in the raids volunteered their voices. "If you're gay in Toronto," Sutherland says of the bath raids, "being on the media is a part of life now."

Since May 1981, Keith, Lemmon and Sutherland have been raising money on their own and working vigorously on a film for which they have received no payment. Even now, two weeks before the film's premiere, KLS still needs a lot of money to finish post-production work.

The high cost is of their own making. For first-class production, they have hired another professional cinematographer (Leo Zourdoumis) and a professional sound technician (Karin Michael), as well as renting an electronic editing table. Carol Pope and Kevin Staples of the band Rough Trade have been signed up to compose the soundtrack.

From the rushes and single reel of rough cuts I have seen, some impressive images linger: the 52 Division police station on the night of the first demo, the tracking shot down the hallways of the Richmond Street Baths showing a news photographer dutifully clicking pictures of bashed-in doorways, Donald Banks (head of police intelligence) warbling away incomprehensibly about the "criminal elements within the gay community" on a local TV talk show, the noisy enthusiasm turned to sour silence in the Hislop campaign headquarters as scrutineers phone in news of the defeat.

As more people see the film, KLS will still be busy trying to work out a respectable distribution deal. They hope to screen it at film festivals in Berlin, Chicago and Oxford. "Film festivals like to show political films," Sutherland believes, pointing to the successes of *P4W* and *Not A Love Story* at Toronto's Festival of Festivals last year. "But we want to show it to a gay audience first. We want it used politically to start with." The film will have its world premiere at "Doing It!", the national gay conference in Toronto, on Thursday July 1 at the Bloor Cinema.

They have retitled it *Track Two*, a name lifted from police jargon: they call one area of downtown Toronto "frequented by female prostitutes, their pimps and customers" Track One. The gay ghetto is Track Two. The police sense a connection; with this film, KLS wants to question that logic.

"Documentaries are expected to be objective," Lemmon observes. "But they aren't ever. We don't believe we can't be biased."

KLS's Keith, Sutherland and Lemmon: The CBC told them, "We've done gays to death!"





*"Divorcing sex from love has real but temporary virtues.  
If we had been allowed to explore all those avenues of desire as children,  
the exercise might not have any attractions for us...."*

# SEXUAL INFANCY

*Jane Rule on instant gratification,  
narcissistic dependency, and the different  
ways women and men are affected by being forced  
to live through our erotic childhood  
only after we've grown up*

Every time I try to write about sexual and moral choices, I find myself starting back with Adam and Eve, and I've written the outline of a book rather than an essay before I even get to the 19th century. I feel I have to give historical, scholarly evidence for a view I have arrived at: that much of what has been said about human sexuality is so much hocus-pocus, whether it has to do with the evil nature of woman as the downfall of man, the homosexual component in us all which must be sublimated for the sake of human culture, or the dark, anti-social forces in man which make him a rapist and murderer.

As lesbians and gay men, we have spent too much sexual time either aping heterosexual marriage in order to exonerate ourselves, or accepting outlaw status and flaunting it, trying to be either the good or bad children of our culture. We have not spent enough time defining ourselves, our particular needs, desires and goals.

We have no way of knowing what kind of sexual creatures we would be if we had been allowed to grow up in our sexuality. What we do know is that some of us are so fearful, guilty and hung up that any sexual experience is too threatening, and many more of us cope only by hedging it round with restrictions and taboos.

Those who achieve the freedom to do what they really want often get there only by means of drugs, and then feel more comfortable isolating that experience so that the implications of those appetites don't have to be dealt with in domestic, affectionate living.

We talk too much as if our sexual tastes were fixed. That, too, is a defensive habit of mind. For we all know that we grow and change sexually as we do in every other way, if we allow ourselves to. Edna St Vincent Millay was my favourite poet and a Catholic spinster school principal an object of my desire when I was fourteen. The first time she ever kissed me was last month when I ran into her while visiting another friend in an old people's home. Even she had changed that much! But it's not a fantasy I still cherish. Nor do I any longer read Edna St Vincent Millay. We grow up. We grow old.

Men, probably because they do not get pregnant, have always been able to confront their sexual needs as something separate from their domestic lives. Men mainly interested in women have had to marry or pay or rape until quite recently. What is remarkable about the recreational sex gay men celebrate more and more openly is not its detachment from meaningful relationship — where houses have provided that for centuries — but its detachment from commerce or coercion.

"Instant gratification" is a term associated with infants, something that, as we grow up, we learn not to demand or expect. What some gay men have always known is how to recreate their infancy and childhood together. One gay bar in Vancouver is called "The Play Pen." In parks designed for children to play in, in baths like permissive nurseries or playschools, where grown-ups are there only to help if people hurt

themselves and to clean up the mess, polymorphous perversity — that fancy term for being unhousebroken and erotically fixed on everything — can be celebrated.

Gay men have been so busy defending their right to these pleasures against the outrage of the moral majority and police raids that there hasn't been comfortable space, in public anyway, for them to discuss the limitations as well as the pleasures of such sexual activity. Gay men who don't like the parks and baths speak freely enough against them, but for those who do enjoy them there is more defiant celebration of them as the solution to Christmas and the fulfillment of fantasy than evaluation of them as they connect to, or disconnect from, domesticity, friendship, love.

When I hear gay men say, as I often have, "My friends are more important to me than my lovers," I am not sure what I am hearing. Either betrayal is so inevitable and painful in sexual relationships that it is best to make as little emotional investment as possible, or sex itself has so little importance as an expression of the whole person that it is rather more like eating or excreting than like talking and working. In either case, sex is seen as something apart from significant relationship, probably inimicable to it because, if taken seriously, it can inspire deadly possessiveness and jealousy, kill spontaneity and therefore desire itself. The very sexual practices indulged in, if introduced into an important relationship, could reduce it to play-acting on other levels, infantilize it. The best that can be achieved in sexual exchange is mutual self-interest, not the genuine altruism which we call love. That is reserved for friendship.

It's a saner solution than many for disposing of sexual energy. It certainly compares favourably to the more accepted practice of encouraging young men to go off and get killed in foreign wars. But it is not a life-long answer.

Youth and good looks are coin of a kind. A taste for boys who ask to be paid may be a way of prolonging that stay in infancy, or it may be a way of moving to a more complex relationship that has to admit affection, protection, material responsibility. Most adults learn their first altruism in the love of children, whether there is sexual involvement or not. Women freely admit erotic responses to their nursing infants, though the shock of their love is not that delicious intimacy, but the sacrifice of time, sleep, sometimes nearly of sanity itself to serve that infant dependence. Children, however, grow up and leave home. If they are not our own, they're unlikely to return home with children of their own to share with us.

Gay men who restrict themselves to recreational sex fear the loneliness of aging, and work hard to keep themselves fit and attractive to postpone the time when they must buy their pleasure or go without.

Divorcing sex from love has real but temporary virtues. If we have been allowed to explore all those avenues of desire as children, the exercise might not have any attractions for us, but certainly most of us aren't ready to take our sexual selves into altruistic love when we're in our twenties. The question is what sort of sexual experience not only delights us when we're young but prepares us for a satisfying life when we're older. Is it a fantasy to want to arrive at fifty or sixty or seventy whole rather than drained, rich in experience rather than made cynical by it?

Women, for all the greater sexual restraints placed on us, are not as deprived in infancy and childhood of physical affection. Our vanity is encouraged, our interest in our bodies validated by others' interest. And we aren't as long trapped in childish bodies as boys are, who must work for their muscles while we simply watch our breasts grow.

Though some lesbians envy gay men their sexual freedom, their parks and baths, most of us are uncertain that we have the same kind of sexual childhood to discover and live through. Conditioned from the beginning to think of our bodies as instruments to give pleasure and life to other people, our first rebellion is against the male eroticism imposed on us, that sexual urgency so often indifferent to us as people or to our threatened futures. Recreational sex between women can seem simply a re-enactment of the male indifference that has been so threatening to us. For we haven't been deprived of sexual experience so much as bullied by it. All any female has to do is indicate that she is available; as so many men have pointed out, we're all the same in the dark.

What many women want most of other women is mothering, that protective, attentive anticipation of all needs in order to serve them. In the safety of that care and love, eroticism flowers. Infant narcissism is at the centre of our awakening sexuality. The older woman, therefore, is attractive. The complaint of younger women in bars is that so few older women go to them. The complaint of older women about the bars is that they are filled with children.

Female teachers are so often erotic objects for female students because they are mother substitutes. Women who are mothers are attractive to other women for that reason. The cry of nearly every woman, whether to her husband, her children or her female lover, is "Grow up!" In her presence no one wants to, yet her own needs are often as infantile as theirs — for a change to be cherished, served, protected unconditionally.

Women, therefore, aren't so much inclined to separate sexuality from significant relationship as to isolate sexuality in love, to possess and be possessed so thoroughly that they are finally forced to leave home for the sake of their adult selves. Kate Millett's *Sita* is a classic study of that process. For just as the infant fantasies of the baths don't translate easily into adult friendship, so infant dependency also inhibits adult love.

There are those of us who want to live alone. "I enjoy my own company," my eighty-eight-year-old neighbour says, who has always lived alone. The work of growing and changing sexually is not always worth it for people with other commitments and goals which seem to them finally more important. But for others of us, discovering that sex can become something other than a sport or a dependency is important because we have learned that by means of it we can express tenderness, compassion, joy, wonder and serenity, even though we are therefore more vulnerable to frustration, pain and grief.

Because we are sexual creatures we are mortal. Our bodies are not simple playthings. Our bodies die. To learn to live in them fully while we have the opportunity involves risk and care.

Hatred of the body and fear of death have inspired most of our culture's morality. Love of the body and love of life seem to me good alternatives for beginning again. □





*“Both gay rights advocates and anti-gay bigots say that sexuality is a private matter. Each side means something different: ‘Let us live our lives in peace,’ and ‘Get back into the closet.’”*

*Scott Tucker  
on going beyond  
the right to privacy*

# OUR RIGHT TO THE WORLD

Dear camerado!  
I confess I have  
urged you onward  
with me, and still urge you,  
without the least idea what is  
our destination, Or whether we  
shall be victorious, or utterly  
quelled and defeated.

*As I Lay With My Head  
in Your Lap, Camerado*  
Walt Whitman

**H**ow has the lesbian and gay movement grown and evolved since that night in June 1969 when the Stonewall Inn was raided by cops, and the patrons fought back with mockery and fury? In September of the same year, the first issue of a radical gay liberation newspaper called *Come Out!* appeared. Here is a telling passage from the first editorial: “We will not be gay bourgeoisie, searching for the sterile ‘American Dream’ of the ivy-covered cottage and the corporation job, but neither will we tolerate the exclusion of homosexuals from any area of American life.... Does society make a place for us as a man? A woman? A homosexual or a lesbian? How does the family structure affect us? What is sex? What does it mean?

What is love? As homosexuals we are in a unique position to examine these questions from a fresh point of view. You’d better believe we are going to do so — that we are going to transform the society at large through the realization of our own consciousness.”

Today in 1982, after years of turmoil alternating with apathy, it is too easy for seasoned gay people to smile at such words, like adults listening to baby-talk. The fact is that the questions which children raise often take whole lives to answer — perhaps the whole of human history. Society, family, sex, love — these raise questions for even the most “apolitical” gay person, questions which we are struggling to answer in our daily lives. Those who wrote that editorial back in 1969 had every right to speak for themselves and to try steering the gay movement in a radical direction. When they insisted that they would *not* be gay bourgeoisie, they were surely aware that other gay people *would* be. True, their attack on the American Dream and the ivy-covered cottage seems facile now — some silly things were said in those early days — but those who now equate resignation with maturity are

simply resigned. They claim they got wiser, but they just got tired.

A full decade after that editorial was written, Vito Russo quoted a veteran of the Stonewall rebellion in *The Village Voice*: “When we fought back at the Stonewall ten years ago, we didn’t think the benefits would be seven hundred leather bars and the right to join the army. That isn’t exactly what we had in mind.” At the time of Stonewall, many counter-culture gay activists believed that a new world was rising from the ashes of the old. Capitalism and patriarchy would collapse of their own weight and weakness, and society would become one great androgynous Commune. Instead of the Commune, what we got was

Christopher Street and Castro Street; gay hippies became gay clones.

There are still some gays who consider gay ghettos completely corrupt and who believe the gay movement has been completely co-opted. They share this view, in fact, with some of the most mechanical straight leftists.

The reality is more complex and hopeful. The gay ghetto is not utopia, yet the urban concentration of self-identified gays has been a great source of power. Without gay visibility and solidarity, populist uprisings like the Stonewall, San Francisco and Toronto rebellions would have been impossible. Ghettos of all kinds are contradictory in nature: for gays, as for many others, they serve both as a detention camp and a liberated zone. The Jewish ghettos of Russia and Eastern Europe nourished a rich culture, but the Cossacks knew where to find many victims when they were in the mood for a pogrom. A ghetto is somewhat like a factory, where many people are gathered to be exploited, but where they also have the power to call a strike, or even kick out the boss and take over the place themselves.

Our right to the world is denied in



*Ken Popert:*

## *Public sexuality and social space*

**T**he question of so-called public sex is one which threatens to divide gays from supportive straights, gay men from lesbians and gay men from gay men. To place this issue in its proper political setting, we have to grasp a significant but little discussed aspect of gay male promiscuity: I mean its tendency to create a collective consciousness.

It is the search for new sex partners that brings large numbers of gay men together for frequent and prolonged periods in such traditional hunting grounds as bars, baths and even parks. This concentration of numbers in relatively small areas is precisely the circumstance which makes political organization a possibility for gay men. It is worth remembering that the current, unexhausted wave of gay struggle began more than a decade ago in a bar. Bars and baths are to the gay movement what factories are to the labour movement: the context in which masses of people acquire a shared sense of identity and the ability to act together for the common good. These commercial establishments are the fountainhead of the gay movement; in them, we still get most of our local news, hand out and receive leaflets, gather before and after demonstrations.

Consequently, any move to combat public sex by restricting the facilities which make it possible is, by design or not, an attack on



the capacities of gay people to organize themselves for political purposes. Under the pretext of curbing promiscuity, our opponents can deal a potentially fatal blow to the political base of the gay movement.

A complementary danger is posed by gays and straights who promote marriage-like coupledness as the way to meet the sexual and emotional needs of gay men.

The antisocial, depoliticizing character of marriage and the nuclear family is already well attested. The members of marriage and family direct their loyalties inward, neglecting the welfare of the larger community. Locked in the missionary position, they turn their backs to all but themselves. A similar phenomenon is observable in small-town gay communities, where it is not unusual for a newly formed couple to withdraw, subtracting themselves from the larger social scene for the term of their relationship.

Promiscuity knits together the social fabric of the gay male community; the imposition of widespread marriage-like coupling inevitably goes hand-in-hand with the abolition of that community.

If the public character of our sexuality is, as I believe, such an important factor in the life of the gay community and the gay movement, how do we go about defending it?

The place to begin is in our own community. The number of gay men who look upon the baths or cruising parks as embarrassing evidence of our immorality is not small.

There is a disturbing story that the complaint which precipitated last year's raid on the Pisces Spa in Edmonton, resulting in the arrest of 60 men, was lodged by a gay man who wanted to see the baths closed because they give gay people a bad name. And it hardly needs to be mentioned that substantial numbers of lesbians simply do not appreciate the centrality of public sexuality in the lives of gay men.

Gays and lesbians who are content to live and love within the couple have to wake up to the fact that it is their promiscuous brothers (and, increasingly, sisters) who make the gay movement possible. Without that movement, there would be no safety for gays at all, not even for gay or lesbian couples tucked away quietly in the suburbs.

The defence of our promiscuity among potential straight allies has to rest on our ability to persuade people that gay sex cannot be understood simply by making analogies with heterosexual institutions and practices. It is shortsighted to suggest that gays should not have steam-baths, for example, because heterosexuals don't have them. The fact is that, although gays and straights have approximately the same emotional and sexual needs, we meet those needs in very different ways: there is no one-to-one correlation to be drawn between marriage, family life and brothels on the one hand and lovers, parks, bars and baths on the other. If comparisons are to be made, then it is the total organization of our sexual and emotional lives which must be weighed, not isolated fragments.

Finally, we have to argue that the simple classification of space into public and private is just not delicate enough to capture existing realities. A gay bar or bathhouse is neither a public space nor a private space; it is a collective space where the mores of the occupying collectivity must prevail. In this way, public sexuality, which is in fact collective sexuality, can be afforded a legitimate social space. □



countless ways, and by default gay ghettos become the only place where many of us feel relatively free or safe. For that reason, gay ghettos become lightning rods for right-wing wrath. There are people of *all* political stripes who plainly fear and resent our pleasure, freedom and strength.

And we ourselves, in the very act of casting off our chains, often see freedom through the eyes of slaves. How could it be otherwise? Much of the media maintains a fair weather liberalism, but prevailing winds of reaction alter its course. In 1980 CBS broadcast the infamous "Gay Power, Gay Politics," which focused on San Francisco as the place where gay power had advanced furthest. The CBS crew took a safari through San Francisco, and it showed the civilized world a zoo. A few gay power-brokers were presented as jackals who had sharpened their teeth on Mayor Dianne Feinstein. The leather numbers became iguanas, meant to rouse a dread of reptiles; the drag queens and Hallowe'en scenes surely roused disgust among the hawkish citizenry — all that peacock plumage!

But most significantly, a hidden camera was used to film gay men cruising half-naked in Buena Vista Park, like savages roaming the bushland, perhaps. A nuclear family living near the park was interviewed in the following segment, and the parents expressed fears that their children might be traumatized by the sight of sex.

Is it innately more traumatizing to see a cock sucked than to see an apple eaten?

## Privacy, autonomy and the state

*Sex forgotten is sex best served.... I look forward to a homosexual leadership that values its gains (and they have been immense) and adopts a strategy of low public visibility to keep from losing these gains. The closet is no longer a guilt-ridden cell. Today it is, as a man's home should be, his castle.*

*Charles McCabe, columnist for The San Francisco Chronicle, from a series called "Sex in the Streets," 1979.*

*The right of an individual to live as he or she chooses can become offensive. The gay community is going to have to face this.*

*San Francisco Mayor Dianne Feinstein, interviewed in Ladies Home Journal, 1979.*

Legal and "common sense" definition of public and private space, property, rights and duties evolve through history, and tell us much about the moral and material order of any given social group. In the Fall 1981 issue of *Gay Books Bulletin*, an illuminating piece by Wayne Dynes was published called "Privacy, Sexual Orientation and the Self-Sovereignty of the Individual: Continental Theories, 1762-1908." Dynes argues that privacy evolved as a complex of concepts, and he traces one branch of their evolution "to the heart of the European Enlightenment." After the French Revolution, a mass of literature was printed dealing with political reform, and likewise much literature appeared dealing with sexuality. Dynes writes, "A little known but highly significant example of the mixture of sex and politics — or sexual politics, if you will — is a brochure of 1790: *Les petits bougres au manège*. The anonymous work presents itself as a plea for homosexual rights, apparently the first of its kind.... The Revolution, according to the writer, has secured citizens in their right to property. Now what could be more clearly one's own property than the parts of one's body, including one's genitals? What citizens choose to do with them, either alone or in the company of other consenting citizens, is not the business of the state."

In an ambitious 1908 doctoral dissertation called "The Right over One's Self," German law student (and later gay activist) Kurt Hiller dealt with the following topics and in the following order: suicide, self-mutilation, duelling, incest, homosexuality, bestiality and abortion. "Hiller's analysis," Dynes writes, "of the various rationalizations that have accumulated in favor of criminal sanctions in the categories he considers reveals that they almost always have a religious or mystical origin. As such they are arguments that, in a modern secular state, should not be permitted to pass unchallenged. Ultimately, however, the key to the matter lies in the fact that the criminalization of all these things interferes with the right to control one's own body."

The moral and legal order of society may require sexual secrecy at the same time as the material order makes such secrecy impossible. In colonial and rural America, for example, many large families lived, loved and died within homes consisting of a single room. Privacy, therefore, often had to be found out of doors. In his book, *Privacy: How to Protect What's Left of It*, Robert Ellis Smith points out that sex "didn't always take place in the bedroom, of course. In fact, men and women often retreated to the woods for intimate relationships.... Domestic relations court records of the period are filled with accounts like the one about a couple 'making love among the mustard tops and other weeds.'"

In cold weather and at night, a barn was often found suitable, but sometimes a curtain hung round a bed had to serve, and

sharing beds with relatives and visiting strangers was common. Such arrangements encouraged a certain communalism, though they also encouraged sexual sneakiness, particularly in a Christian, and predominantly Puritan, culture. Making love among the mustard tops sounds charming, but this erotic idyll is to be found, after all, in court records.

According to an account of town records in David Flaherty's *Privacy in Colonial New England*, there was much commotion in Boston in 1757 because of "many persons washing themselves in publick and frequented places to the great reproach of modesty and good manners." And so the town meeting "voted and ordered that no person whosoever above the age of 12 years shall in less than an hour after sun-set undress themselves and go into the water within ten rods of any dwelling house in this town, at that time inhabited, nor shall any person being in the water, swim to such parts of the town as to be plainly within sight of any dwelling house...." Town meetings seem to me a good form of democracy, but I wonder how many of those "many persons washing themselves in publick" were present to vote at *that* meeting. I suspect that the Puritan merchants found Boston's riff-raff too undisciplined. Nude beaches have provoked similar controversy and ordinances in recent years.

In 1890, writes Robert Ellis Smith, "Mrs Samuel D Warren was outraged at the press coverage of parties and dances in the city of Boston. This prompted her husband, a professor of law at Harvard University, to join a colleague, Louis D Brandeis, in devising 'the right of the individual to be let alone.' A Warren-Brandeis law journal article on the right to privacy became the fountainhead of later law and social policy in the United States...." In that article, Warren and Brandeis expressed special concern about the developing communications technology: "Instantaneous photographs and newspaper enterprise have invaded the sacred precincts of private and domestic life and numerous mechanical devices threaten to make good the prediction that 'what is whispered in the closet shall be proclaimed from the housetops.'"

We can see that the same technological advances which *profited* the well-to-do classes were also being used to expose their personal and social life to the world. There was, after all, a profit to be made from the increasing literacy of the masses. In 1890 the lower classes of Boston were largely housed in crowded and filthy slums, as they were elsewhere in the country as it became more industrialized and urbanized. Workers and poor people did not have the option of pursuing sex and privacy in the woods as did colonial and rural Americans; we can be sure that many trysts took place in the alleys and odd corners of the city, as has always been true of city life. When it came time to formulate the right to privacy in legal terms, that formulation was not prompted by any concern for the privacy of the lower classes. No, what prompted its formulation was the fact that Mrs Samuel D Warren was outraged at the press coverage of parties and dances in the city of Boston.

The bourgeois origin of that legal right does not mean that it should be despised as such; it does mean that bourgeois formulations of privacy serve bourgeois interests best. The economic cycles of capitalism forcibly collectivize and atomize masses of people, with little respect to the organic integrity of communities — much less personal autonomy or privacy. When state snoopers try to take a woman off welfare because she keeps "a man in the house," she may have precious few legal or financial means to defend *her* right to privacy. The very wealthy, in contrast, often protect *their* privacy with extensive perimeters of property. Fifty years after formulating the right to privacy with his colleague Warren, Louis D Brandeis was savvy enough to say, "We can have democracy in this country, or we can have great wealth in a few hands, but we can't have both."

When the National Committee for Sexual Civil Liberties met in Detroit in May, 1981 for its twelfth annual conference, the opening discussion concerned the police harassment of gay individuals and the raids on gay bathhouses in Canada. As Paul Hardman wrote in his conference report for *Gay Books Bulletin* (Fall 1981), "What has to be understood is the fact that the law is quite different in Canada, despite our common Anglo-Saxon heritage, so that Canadians do not have Constitutional rights in the sense that we do in the United States." Canada's federal and provincial governments, with the significant exception of Quebec, have recently adopted a constitution; like the US Constitution, it has no provision which specifically defines and defends the right to privacy. But that right has a legal history in the US, as it does not in Canada. *TBP* reported last November that a provincial court judge had acquitted retired teacher Don Franco of being the keeper of a common bawdyhouse in his own home, and the defence lawyer in that case was quoted as saying, "This is the first criminal case to make the right to privacy a keystone of the judgment — it's important in American law but almost never encountered in Canada."

The Canadian gay movement is fighting on many fronts, and these battles are important not only for gays, but for all strug-





gling sectors of Canadian society. *TBP* is waging a crucial fight for freedom of speech and of the press, as is well known. Don Franco's trial and acquittal is a groundbreaking legal event in Canada, particularly since Judge Charles stated explicitly that Section 183 of the Criminal Code, concerning "anyone found in a common bawdyhouse" "certainly makes breathtaking inroads into a person's right to privacy.... Parliament should take a look at it."

The Right to Privacy Committee is, of course, admirably embattled. All of these fights are well worth fighting, and I have great admiration for the gay Canadians in the front ranks of struggle. I hope raising questions about the right to privacy is not, therefore, taken as mean-spirited sniping. But the right to privacy is a double-edged sword. Privacy can be *enforced* as well as pursued. In a comradely spirit, I will give some examples of the unwise use of this weapon in the US gay movement. From these examples it should be clear that there is such a thing as *reckless reformism*, since we have all heard to the point of nausea about reckless radicalism.

**W**hen Charles Brydon resigned as co-director of The National Gay Task Force, he gave a speech to a group of gay professionals stressing that a key strategy in the coming years should be pursuit of the right to privacy. Brydon stressed that conservatives are great partisans of this right. Ronald Reagan, after all, opposed the anti-gay Briggs Amendment on the grounds that it constituted government intrusion into personal life. Likewise, arch-conservative Barry Goldwater blasted the Moral Majority for obscuring the separation of church and state — a strict theocracy is not ideal for business. The right is not immune to factionalism, yet all sectors of the right are free to interpret our right to privacy as being our right to the closet. Gay professionals and well-to-do gays are not necessarily averse to this interpretation if, as Charles McCabe suggested in *The San Francisco Chronicle*, they can make their closets as commodious as castles.

In a time of reaction, more voices are being heard in the gay movement urging gays to get on the right side of power. But it is precisely with the ruling Republicans that the right to privacy strategy lands gays in trouble. Tim Drake, one of two openly gay delegates at the 1980 Republican convention, was featured in an article in *The Washington Blade*. Drake argued that conservatives who take a principled stand on privacy would be likely to repeal sodomy statutes and other discriminatory legislation. "However," the article notes, "gay Republicans admit that a Catch-22 situation arises when attempts are made to gain Republican support for gay rights legislation." Drake explained: "If you say we must make laws so that the government won't interfere in our private lives, many Republicans turn around and ask, 'Wouldn't this civil rights legislation put government control over a social issue? Isn't this more governmental intrusion?' I tend to avoid the issue altogether," Drake concluded.

Here is a classic example of the way in which folks who abandon the struggle for gay liberation are finally forced to compromise even the struggle for gay rights. We cannot be anarchist purists in this matter, disdaining the legal apparatus of the state entirely. Certainly we should have no delusions: legislation is not liberation; being legal is not being free. Yet gay liberation means waging an open fight for gay rights as one means of building a militant, grass-roots movement.

In the April 1, 1982 issue of *The Advocate*, Larry Bush writes, "There is a good case to be made for a link between gay interests and conservatives of conscience, as gay Republicans frequently tell their gay Democratic friends.... Some prominent anti-abortion leaders, notably Paul Brown of the Life Amendment Political Action Committee and Representative Henry Hyde have also dissociated themselves from anti-gay efforts...."

The effort to deprive women of the choice of abortion is a *crime* against women. It was with good reason that Kurt Hiller included both abortion and homosexuality under the right over one's self. The conservatives of conscience Larry Bush mentions would be better known as opportunist reactionaries. A tactical and temporary retreat on the gay issue does not prevent them from advocating reactionary moralism. Gay males who pursue their own privacy at the expense of the autonomy of women will certainly lose allies. Gay male separatists may forge a fragile alliance with the gangsters in government, but this has nothing to do with gay liberation. This is merely the business-as-usual horse-trading of political hacks.

The political rationale for concentrating on the right to privacy was best explained by Jim Foster, who is a Democratic Party lieutenant. According to a recent profile in *Christopher Street* (issue 60), "Foster feels that the gay community needs a new rallying point and a new symbol. The new word is 'privacy,' and the symbol is that old favorite, the dollar sign." Civil rights, according to Foster, simply *bore* people: after all, wasn't all *that* taken care of by Martin Luther King? "Foster insists that the gay community's problems are neither economic survival (for most gay people), nor are they strictly a matter of civil rights.... Our issue, he claims, is the protection of our privacy.... Politicians, he believes, are ready to let us define our issues this way.... That's where the dollar sign comes in. 'The truth is that money buys you access to the political process,' explains this gay community's mercenary Machiavellian." An *endearing* epithet, no doubt.

It is due to gay leaders like Foster that gays are often perceived as being genetically programmed for affluence — and resented accordingly. In one sense, the gay movement is no different than most movements for social change in the US — it is not really one movement but several, spread across the social and political spectrum. The gay movement Foster belongs to is satisfied with a political system which is more and more inaccessible the less and less money one makes; such a system deserves to be turned upside down. The members of Foster's movement can indeed afford to be bored with civil rights; they can indeed be satisfied with pursuing their right to privacy.

These are examples of political pitfalls which Canadian gays will certainly face, even if the right to privacy is carved in marble in every Canadian court. As things stand, the seemingly scholastic debates in Canadian courts about private and public space and behaviour are, in fact, revelations of the sexual and social order. "Acts of gross indecency" are mentioned in the bawdyhouse laws, and leave much to the imagination; if they are defined to include homosexual acts as such, then *any* place where gays have sex — public or private, bathhouse or bedroom — becomes a bawdyhouse. When the first Barracks trial ended last June, Judge Rice chose not to accept this argument from the government prosecutor. Rather than judging indecency by the *kind* of acts performed, Judge Rice judged indecency by the *number* of persons participating in such acts. If the *act* is not in-

**"G**ay males who pursue their own privacy at the expense of women will certainly lose allies. Gay male separatists may forge a fragile alliance with the gangsters in government, but this has nothing to do with gay liberation. This is merely the business-as-usual horse-trading of political hacks."





Danny Cockerline:

## Getting tough on washroom sex

In a decision handed down May 31 in Toronto, Provincial Court Judge Maurice Charles said that if the epidemic number of sexual offences in washrooms persists, "the courts will have to progressively increase the form of punishment."

The statement followed efforts by Crown Attorney J Atkinson to make an example of a 22-year-old first offender who plainclothes police officers stumbled upon masturbating at a urinal in the third-floor washroom of the downtown Hudson's Bay department store.

The accused, who was not represented by a lawyer at trial, pleaded guilty on May 21 and was sentenced to a year's probation May 31. The delay in sentencing was a result of efforts on the part of the Crown to convince Judge Charles that a jail sentence would be necessary in this case to deter other potential offenders. "All the judges have been giving conditional discharges," said the Crown, "yet they just keep coming in — six to ten cases a day."

An assertion by Atkinson that *The Body Politic* was contributing to this situation by reporting the discharges prompted Charles to postpone sentencing until a copy of the magazine could be obtained. "You show it to me if they think it is a joke," he instructed the Crown.

The accused returned for sentencing with lawyer Peter Maloney, six witnesses and several copies of *The Body Politic* in tow. After perusing copies of the magazine and hearing testimony from *TBP* collective member Chris Bearchell, Judge Charles concluded that "there is nothing here to suggest that *The Body Politic* is celebrating discharges or encouraging washroom sex."

Maloney questioned the assumption that men who use washrooms for sex also read *TBP*. "People charged with this offence are disconnected from the mainstream. Using this man as an example will not reach these people."

Arnold Bruner, author of a report on relations between the police and the gay community, wondered whether the police were interested in deterrence at all. "The police don't get marks for prevention; they get them for arrests." Commenting on Judge Charles's warning of stiffer penalties, Bruner said, "This only encourages the police to bring more of these cases before the courts. It does nothing to prevent washroom sex."

Washroom at Allen Gardens, Toronto, 1923



### COOK'S TURKISH BATHS

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decent, why does the *number* of participants make it so? Does the act of eating *become* indecent when a dozen people sit down at one table? Is a murder made *less* indecent when there is no accomplice or witness?

Judge Rice found the Barracks indecent because it was not "private." It would be hard to find a judge who would come out and say that sexuality as such is indecent. This is the twentieth century. Yet the question arises: *How has the right to privacy become so easily translated into the duty of sexual secrecy?*

Even in the US, where the legal definition of privacy is more sophisticated, that particular and peculiar translation has been made by many local, state and Supreme Court decisions. In 1976, in a case involving homosexuals, the Supreme Court upheld a decision by a Virginia court that a state law punishing sodomy between consenting adults was not an unconstitutional invasion of privacy. That seems a simple case. A few months later the Supreme Court refused to consider a Fourth Circuit Court of Appeals decision that allowed Virginia to punish a married couple for committing sodomy, which in *this* case meant that the wife sucked off her husband and a male friend within the couple's home. Someone took photographs, which their daughters found and displayed at school and which were finally secured by the authorities. "Once a married couple admits strangers as onlookers, federal protection dissolves," decided the Fourth Circuit. "If the couple performs sexual acts for the excitation or gratification of welcome onlookers, they cannot selectively claim the state is an intruder."

We may expect every kink of barbarism from the state when such legalism passes for logic. Presumably the state has the right to crash any party you throw in your home or out, as long as the activities at that party — whether eating spaghetti, watching TV or reading poetry — produce an *erotic* intensity of excitation or gratification in welcome onlookers and participants.

Three members of that court dissented from that decision. Robert Ellis Smith writes, "What would not normally be punishable (sexual adventures by a married couple in private) cannot be punishable because of the presence of a third person, they said. The dissenters further recognized that sexual activity between married persons 'can never be made criminal' — even if done in public — unless it violates some other criminal offence such as lewdness, indecent exposure, or disorderly conduct."

When, we might ask, does public sex *not* violate some such criminal statute? Notice the legal nicety with which the dissenters deal with the sexual adventures of married heterosexuals; would they have taken such care with the Virginia homosexuals convicted of the same crime?

"We conclude that secrecy is not a necessary element of the right (to privacy)," said the dissenters. According to Smith, "One of the dissenters was J Braxton Craven, Jr, a respected Harvard-educated jurist who thought that the right to privacy is not limited to what goes on in private, contrary to popular impression." The right to privacy, Craven stated, "may be termed more accurately 'the right to be let alone' or personal autonomy, or simply 'personhood.'"

A standard statement made by both gay rights advocates and anti-gay bigots is that *sexuality is a private matter*. Each side means something different: *Let us live our lives in peace*, and *Get back into the closet*. Sexual privacy is enforced in our society for the same reason that sexual privacy is invaded: precisely because, in Robert Ellis Smith's words, "*Sex is the least private of acts*." We might say that exposing one's "private parts" to even one person is a more public act than walking in a crowd all clothed. This very stripping away of civilized garb and sexual restraint must therefore be shrouded in secrecy. Secrecy, as we have seen, was Judge Rice's definition of privacy and decency in the first Barracks trial; secrecy again was a prime condition of privacy and decency when the US Fourth Circuit Court of Appeals allowed Virginia to convict a couple of sodomy.

The pyramid of the state begins to crumble when too many slaves become too undisciplined at one time in one place. "Political repression begins with sexual repression," says historian Herman Rebel, "Sexual activity defies the state, because it is the ultimate act of anarchy. Sex is what two persons decide to do." Two persons, or three, or four, five, six.... It is true that the more people involved in sex or any other "private" activity, the further the boundaries of privacy must be extended. If two people make love all alone in a wilderness, we might say they had privacy. If six or a dozen people make love in one room, then we might say that privacy should include the right to choose one's own public — a right which should apply in both bedrooms and bathhouses. Or whorehouses, for that matter. The further we extend the concept of privacy, the more public and worldly it must become; here again the heart of the matter is "the right to be let alone, or personal autonomy, or simple 'personhood.'"

"The right to be let alone" takes us full circle back to the

classic formulation of Warren and Brandeis in 1891. This is bourgeois jurisprudence at its most magnanimous. But in 1982 it is high time to state a plain fact and act on it: there is no true autonomy which is purely personal. Autonomy exists *between* people and *within* a world which surrounds the individual. The right to be let alone is a poor right if we are denied the right to associate: the right to form *community*.

## Populism and socialism

*Pharoah is gone, but his work remains; the master has ceased to be master, but the slaves have not ceased to be slaves. A people trained for generations in the house of bondage cannot cast off in an instant the effects of that training and become truly free, even when the chains have been struck off.*

Moses, *Ahad Ha-'Am*

*When, during the November 1919 revolution, the masses were demonstrating in the Tiergarten in Berlin, most of the demonstrators took great care not to walk on the grass. This story, whether it is true or merely well-invented, sums up an important aspect of the tragedy of the revolutionary movement: the bourgeoisification of those who are to make the revolution.*

What is Class-Consciousness? Wilhelm Reich, 1934

Obviously gays today are exercising much more than their right to be let alone; they are exercising their right to create communities and their right to publicity. Because gay social life and sexuality is often so playful and so visible on the streets of urban gay ghettos — in the very way gays dress and caress — this has drawn erotophobic damnation from conservatives, liberals, leftists and feminists alike. Richard Goldstein once wrote a superb article for the *Village Voice* (Oct 1, 1979) called, "I left my scalp in San Francisco: The Politics of Sexuality in an American Town." Concerning Mayor Feinstein, who had authorized raids on backroom bars, Goldstein wrote, "She will encourage a new gay leadership composed of people who have stable, successful lives and want others to have the same. She will encourage homosexuals to abandon their communalism and draw upon the same restraint that animates all middle-class life."

The Right to Privacy Committee's former chairperson, George Smith, has argued in the pages of *TBP* that the right to privacy may not be very radical, but it is a workable basis of unity for a coalition which fights for "our community's right to exist." I have the sincerest admiration for the work he and other RTPC members are engaged in and for the spirit they have shown. But it is precisely on those grounds — our community's right to exist — that we must question a concept and strategy which obscures as much as it clarifies. The raids on Canada's gay baths were not only an invasion of privacy, they were also an invasion of the semi-commercial, semi-communal life of the gay ghetto. It is primarily our *public* existence, and not our right to privacy, which is under assault by the right. That is why, for example, former State Senator Briggs of California tried to deny gay schoolteachers their right to teach. His main concern was to destroy the virus of gay liberation before children could catch the disease: gay liberation cannot *be* gay liberation unless it is contagious, as contagious as freedom itself.

The original basis of unity for the gay liberation movement was, in essence, quite simple. It remains quite revolutionary. *Gay people have a right to freedom; gay people have a right to the world*. When that world and that freedom have been won, then our right to privacy will finally be secure. The danger which concerned Warren and Brandeis in 1890 was that "what is whispered in the closet shall be proclaimed from the housetops." In 1982 we must certainly be on our guard against illegitimate surveillance of and intrusion into our personal and political lives. It helps to be a *little* paranoid when there is strange static on your phone and when your mail is tampered with. But the paramount concern for the gay liberation movement should remain our right to proclaim gay liberation from the housetops, and not the security of our closets. As our society stands, a lesbian president of General Motors or of the US would certainly be an extraordinarily successful *deviant*. Every sophisticated ruling class has made room at the top for some of the very people it oppresses. Gay liberation, however, means much more than integration — or accommodation — into a society which is based on domination.

I remember a demonstration in Philadelphia which was organized by a city councilman, a closeted gay businessman and a bunch of rabbis, priests and ministers. A rally was held at a corner where gays and prostitutes often cross paths, and speeches were made calling for the cops and politicians to sweep the whores, dope dealers and muggers off the streets. There *had* been crime and violence in the neighbourhood, and thus support was drummed up from gay business and gay neighbours, among others. Yet gays were used and abused by people who had no commitment to our freedom. We should have been the first to demand the decriminalization of prostitution, to demand the abolition of the Vice Squad, to question its relations with organized crime, to demand community-based patrols and to demand





that hustlers and runaways be seen as persons, not simply as juvenile delinquents. Our economy will continue prostituting *all* of us until the nature of work itself changes in our society, whether we sell our brains and hands to a boss, or whether we sell our sex to a john. How many of us had our first taste of sexual, social and economic independence by hustling as young gay men? Many of us, if we look at the streets; many of us, if more of us were to tell the truth. Instead of showing gay solidarity with prostitutes and hustlers, we sold out to a pack of priests and politicians. We sold out to a Vice Squad which raided gay baths and bookstores. We built "unity" with our oppressors, and we built it on our own backs. It is this kind of populism which we must be wary of.

**"S**pirit," wrote the anarchist and socialist Gustav Landauer, "is something that dwells equally in the hearts and animated bodies of all individuals, which erupts out of them with a natural compulsion as a binding quality and leads them to associate together. The state is never established inside the individual. It has never become an individual quality, never been voluntary. It resides rather in the centralism of command and discipline instead of in the center that rules the world of the spirit: that is the heartbeat and free independent thinking of the living body of the person." Spirit, as Landauer uses the term, is what Wilhelm Reich would have called "the self-governing character structure," and what I have been calling "autonomy."

In a crucial sense, Landauer was mistaken when he claimed "the state is never established inside the individual." An *efficient* state resorts to force and violence only rarely; it relies instead on enslaving spirits, so that each person becomes a "willing" building block in the pyramid of the state. Paraphrasing Landauer, it makes more sense to say that autonomy and authoritarianism are at odds in each person. And when we examine a populist phenomenon like the Nazi movement or the Moral Majority — without making glib equations — then we must paraphrase Landauer again: slavishness, too, is something that dwells equally in the hearts and animated bodies of all individuals, which erupts out of them with a natural compulsion as a binding quality and leads them to associate together.

Populist movements in the US have often been propelled by class struggle, but have blundered and broken apart when what passed for unity was, as in the case of many labor union drives, built by white men on the backs of women and blacks. A populist movement often pulls in two directions at once, revolutionary and reactionary, as in the case of the US anti-nuclear movement. It is revolutionary when people rise up and demand that Reagan and Brezhnev cease their international terrorism; it is reactionary when certain anti-nuclear forces express a "back-to-Nature" philosophy which keeps women barefoot and pregnant and puts gays beyond the pale. Likewise, what passes for feminism in sectors of the women's movement is sexist and Victorian. In the socialist movement itself, a "pro-family" trend has emerged which is, in fact, anti-feminist and anti-gay; patriarchal populism has plagued the left throughout its history. The same contradictory populism operates in the US gay movement, where some forces pursue gay rights in the narrowest sense, excluding gay liberation, and other forces pursue gay liberation in the fullest sense, including gay rights. *Our right to privacy* and *our right to the world* are both populist demands. But the right

to privacy orients the gay movement in a conservative direction, not inconsistent with gay rights as such; whereas our right to the world is the soul of gay liberation and ultimately moves the gay movement beyond populism.

Gay liberation means creating a world in which heterosexual norms have been subverted. The social changes that involves would have revolutionary effects on every aspect of life, from child-rearing to the organization of the economy — to the very definition of sexuality itself.

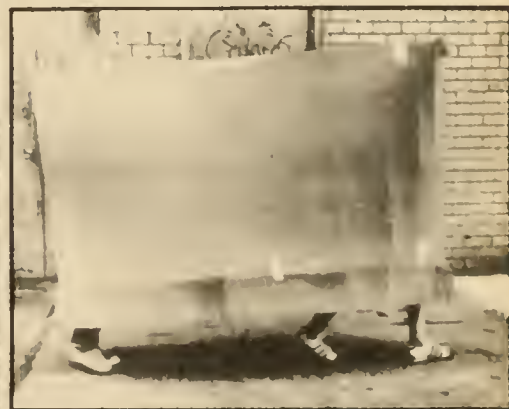
Conservative and liberal figures in the gay movement do not hesitate to state their goals and tactics, but gay socialists often *do*. We hesitate because the very terms of public discourse must change: in the gay movement, in the left, and in society at large. This is not the place to elaborate detailed strategy. But it is urgent to put the matter of gay liberation and socialism squarely and clearly before ourselves and everyone, gay and straight, men and women, people of all races, nationalities, occupations and classes. "Unity!" gay liberals and anti-reds will cry. "Unity!" will cry the patriarchs of the left. But we, too, seek unity: *We will have neither gay liberation nor socialism if we don't have both together.* We must insist on a conception of unity which is not new, but which must always be fought for and renewed. Having had unity built on *our* backs so often — in Hitler's Germany, in Castro's Cuba, in Falwell's America — we now insist on a unity built with the greatest democracy from below. We may fall short of that ideal, but we will not even approach it if we settle for "practical politics," meaning business-as-usual.

When the Nazis were on the rise in the mid-thirties, Wilhelm Reich argued for a radical synthesis of the personal and the political. One of Reich's conclusions was quite foolish: "the more clearly developed are the natural heterosexual inclinations of a juvenile, the more open he will be to revolutionary ideas; the stronger the homosexual tendency within him and also the more repressed his awareness of sexuality in general, the more easily he will be drawn toward the right." It is more accurate to say that sexual repression in gays *and* straights serves both the authoritarian right *and* left. Gay people, like all oppressed groups, respond to oppression with various strategies: some seek to survive unobtrusively; others seek to serve the existing order; still others seek to understand and change the very structure of society. Among gay rebels and radicals, a few try turning Reich's homosexual-reactionary equation around by equating sodomy with subversion. But there is nothing inherently radical in simply being gay. We have good reason to become socialists, but building a lesbian and gay left — as well as a broader socialist movement — requires some difficult and conscious steps.

Early in the century, Rosa Luxemburg wrote, "Indeed, union makes strength — but union of firm, inner conviction, not an external mechanical coupling together of elements that oppose each other internally. Strength lies not in our numbers, but in our spirit, in the clarity and energy animating us."

This kind of spirit, clarity and energy is what animated the gay liberation movement to seek "to transform the society at large through the realization of our own consciousness." Strength, of course, lies not only in our spirit but also in our numbers. If a right-wing technocrat like Richard Viguerie can use these words of William James as a motto, then so can we: "A small force, if it never lets up, will accumulate effects more considerable than those of much greater forces if these work inconsistently." □

**"G**ays today are exercising much more than their right to be let alone; they are exercising their right to create communities and their right to publicity. Because gay sexuality is often so playful and so visible on the streets of urban gay ghettos, this has drawn erotophobic damnation from conservatives, liberals, leftists and feminists alike."







*With striking, personal lesbian-feminist images, film artist Barbara Hammer is making a significant contribution to the growing women's cultural movement. Aimée Leduc "peaked out" in Peterborough, but lived to talk about Hammer's work.*

# BARBARA HAMMER

**W**hen you first meet someone you are attracted to, a certain nervousness manifests itself. Barbara Hammer calls this "peak-out" — a feeling of half-delight and half-fear. I "peaked out" when I saw Hammer's work. For the first time, I was exposed to lesbian cinema that I liked.

Barbara Hammer, a San Francisco Bay Area lesbian feminist experimental filmmaker, has made some twenty-five films. Seven of them were screened at the Canadian Images Film Festival at Trent University in Peterborough on March 13, part of a series called *A New Look: Women and Film 1982*. Hammer's work offers a combination of lesbian sensuality, eroticism and aesthetic experience. Lesbian feminist aesthetics and politics are to influence the world, she says, and so she doesn't demand exclusively lesbian audiences anymore. She writes, "I show my films to a mixed crowd if the crowd 'feels' sensitive to me, because I don't think that we can any longer have a revolution in the closet."

During the Canadian Images Film Festival, Hammer's film, *Multiple Orgasm*, did not get listed in the programme. Another film, *Dyketactics*, was listed instead — with its first syllable deleted — and then not screened. Perhaps the programmers feared that to announce the screening of *Multiple Orgasm* would prompt outside intervention, and were trying not to jeopardize the presentation of other films. Perhaps we should be thankful that *MO* was screened at all. But this kind of defensive self-censorship is deplorable. It contributes to the lack of lesbian artistic visibility, itself made only too conspicuous by its absence.

Across Canada, women are organizing to fight pornography, and much literary debate has been devoted to the issue. In fact, pornography was the theme on the evening of March 12, when Hammer participated in a panel discussion called "Film, Feminism, Pornography... and Censorship."

The panel was moderated by Barbara Halpern Martineau, writer and critic, and Varda Burstyn, writer and theorist. Other speakers were Kerri Kwinter, writer and critic; Susan G Cole, journalist and cultural commentator; Bonnie Klein, filmmaker and director of *Not A Love Story*; Julia Lesage, feminist critic, teacher and co-editor of the radical film journal *Jump Cut*; and Paule Baillargeon, a Québécoise actress and filmmaker.

When Hammer's turn came, however, she said she would talk about eroticism, art and film. She spoke about the importance of touch, until the audience began to fidget. The psychic encounter — "intellectual sparking," or when "souls" touch — is, to her, real eroticism. To be able to show this phenomenon is true art, art that goes beyond the time/space of physical being. Hammer uses film to eliminate taboos and to achieve an interconnection of sight and touch, so that an audience can respond directly to a visual stimulus.

Sometimes Barbara Hammer gets categorized, since she has a foot in one door as an experimental filmmaker and the other as a lesbian/feminist. "I'm too complex to be one thing or another, that's objectifying," she writes. And, as

much as possible, "I try to educate my feminist audiences about experimental film and my film art audiences about feminism."

As a lesbian artist, Hammer stands at the vanguard of women's struggle for the removal of repressive, reprehensible self-images. She wants to overcome the sensual, tactile and erotic alienation that exists between many women. Her work conveys, as Jacqueline Zita comments in *Jump Cut* (25/26), "the overwhelming

message that women have the power to touch themselves and other women who are drawn to them." We are multiple and infinite, no *jouissance* is the same and "women must write women, women must film women."

Currently, Barbara Hammer is working on an ambitious film project called *Eros, Women's International Erotic Art Film*, which will be a compilation of film shot by women all over the world depicting what they think/feel is erotic

to them. Each woman makes a three-minute Super-8 film of what she considers erotic and sends it to Hammer. Hammer hopes to have a three-hour film of the identified imagery of women from about sixty countries. Hammer is hoping that women in Canada will participate. Please send the film to: Barbara Hammer/Goddess Films, Women's International Erotic Art Project, Box 2446, Berkeley, CA 94702 (telephone: 415-658-6959).



*Sappho. A group of women unwrap the papyrus gauze of the lesbian goddess and bring her to life.*





## The strength of lesbian images:

Some of Barbara Hammer's work

**Arequipa** (1981, 10 min) is a beautiful film. Windows and doorways lead into more windows and doorways, passages and courtyards, the camera exploring stone-textured spaces. The film was shot in an all-woman convent in Peru, and suggests the isolated interior life of the convent. Using dissolves and translucent blue and mauve paints, Hammer pulls us deeper into its recesses.

**Pools** (1981, 6 min) was made in collaboration with Barbara Klutinis. According to Hammer, the pool design is probably the most "female" architectural form. At William Randolph Hearst's castle in San Simeon, the camera records the luxurious splendour of pools and statues that were the work of architect Julia Morgan. Much of the film was shot underwater. As we float through the pools we are subjected to the soothing sound of continuously flowing water. Having probed the pools from many angles, Hammer experiments further with animation techniques. She applies brilliant colours in changing patterns, producing magical effects.

**Haircut** (1978, 6 min) was filmed on International Women's Day. An entertaining collage of Hammer's playful interaction with the woman cutting her hair, the film features frequent freeze-frames that show the gradual shortening of her wet hair caught in motion, and Hammer's changing facial expressions. **Haircut** symbolizes the freedom Hammer feels as a woman, as a lesbian, and as a filmmaker.

**Our Trip** (1980, 4 min) is an amusing animated film. A compilation of film, still photographs, and watercolour commemorates Hammer's backpacking trip in Peru along the Inca trail with a lover, Corky Wick.

**Sync Touch** (1981, 10 min), billed as "Lesbian Aesthetics," portrays an intimate relationship between the filmmaker and her lover. Again, Hammer incorporates paint and synthesizes sight and touch in an effort to



Top: Barbara Hammer. Clockwise, below: Corky Wick and Barbara Hammer climbing the Inca Trail to Machu Picchu in August 1979, from *Our Trip*; Terry Sendgraff and Hammer making *Double Strength*; a shot from *Dyke-tactics*; and Hammer projecting one of her films

make people feel and be affected by the thing they are seeing. The voice-over states, "we all learn to touch first, and see later, and in seeing establish a new area of understanding connecting sight to touch." Despite the serious intent of her work, most of her films are imbued with humour. Cheek to cheek with her lover, Hammer repeats the French-speaking woman's enunciation of amorous aphorisms and scientific truisms, which are simultaneously subtitled.

**Double Strength** (1978, 16 min) was, to me, the most exhilarating of the seven films. Music and narrative accompany the visuals which trace the development of a passionate relationship between Hammer and a trapeze artist, Terry Sendgraff. The film captures the dizzying heights of pleasure that can occur between lovers; the trapeze is a metaphor for their love-making. Various breathtaking shots in the trapeze studio show the lovers' strength and agility; the camera almost caresses their flexing bodies. And the camera's presence is acknowledged: one sequence has Terry twisting the trapeze Barbara is standing on and Barbara is holding the camera. Then, losing contact with the ground, Terry spins below — wooden floor and skin whirling into a blur.

In a dim scene, with a voice-over that hints at the affair's dissolution, the sinuous body of her lover is shown clambering in a tree. Then split images of a dancer doing cartwheels are shown against a still full-screen image of a woman's face. But the euphoria of the trapeze sequence is recaptured and carried into a comic pixilated bedroom scene where they play with a string of Christmas tree lights and sparklers.

At intervals throughout the film, one can hear a telephone being dialed, and then disturbing busy signals. Toward the end, a heart begins to pound on the soundtrack, growing louder and faster as the romance fades. A close-up of Hammer's apprehensive face, filtered with blue, expresses anger and pain as she hears a recorded impersonal voice state, "the number you have dialed has been disconnected." This is **Double Strength's** crushing finale.

**Multiple Orgasm** shows Barbara in her most vulnerable state and it is her most courageous film. Onanism par excellence, the film shows Barbara masturbating with accompanying shots of her ecstatic facial expressions. "I wanted to see what I looked like," Hammer explains. Engorged arousal leads to an alleged eight orgasms. Superimpositions of erotic rock and cave formations soften the impact on the viewer and serve as an analogy to the folds and hollows of genitalia.

Hammer fantasized to perform the ten minutes of uninterrupted masturbation. During the shoot, she ran out of ideas. Her imaginative camera operator, who was at the far end of the room, suggested, "You are in a tent in the clearing of a jungle. You can feel the heat of the sun and hear sounds... the soft padding of a large black panther... she's coming nearer... she extends her long, soft tongue...."

Does **Multiple Orgasm** exemplify an artist's egotistic self-indulgence? Probably — but it works. □

Barbara Hammer's films will soon be available through Canadian distributors. Both **Women in Focus** in Vancouver and the **Canadian Film Co-op** in Toronto will be offering a different selection of Hammer films

Barbara Hammer will be returning to Canada in early October to screen and talk about her work. For specific information on dates and times, contact **The Funnel**, 507 King St E, Toronto, ON M5A 1M3



# Dennis Altman: "Homosexual" ten years later

**The Homosexualization of America: The Americanization of the Homosexual** by Dennis Altman. St Martin's Press, 1982.

I once pointed out, in a casual conversation, that gay people have not always existed, that in fact we seem to have appeared only quite recently in history.

The man with whom I was talking reacted much as if I had produced a knife and threatened to jam it between his ribs. He was sure that lots of ancient Greeks and Romans had been gay in just the way he was; to suggest that they were not just clones in togas was to challenge his fragile sense of legitimacy. Often truth is little enough protection — myths and fairy tales about our past are none at all. If Dennis Altman's new book can spread some sophistication around, we'll be better able to handle the people who oppose us.

As Altman observes, most of us still form our ideas about ourselves largely from the mainstream media. Popular gay culture is derived from those media, not from the gay press (extensive as it now is), and still less from the writings of gay intellectuals. For the past decade, gay and lesbian thinkers have been holding almost every aspect of our lives up to the light. If you want to find out what being gay is supposed to be about these days, but don't want to finger through learned journals or hoist 800-page tomes on 12th-century Easter Island gay love poems, you need something which draws together, in a clear and straightforward way, the various threads of what is termed "gay liberation." *The Homosexualization of America: The Americanization of the Homosexual* is just that.

The book's title misleadingly suggests a concern with two neatly symmetrical and reciprocal processes which, together, are shaping relations between American gay people and the society around them. But that's a violent simplification of the text. The America of the title is, in the first instance, the United States, but it also refers more broadly to all those democratic capitalist societies of which the US is generally regarded as a bellwether. The assumption, with occasional cautions thrown in, is that the experience of lesbians and gays in the United States is merely the fullest expression of tendencies throughout the West. The Americanization of the homosexual, then, is a convenient label for a process that has occurred in many countries. Although the context is mainly the US, illustrations are drawn from Australia, Canada, Britain, France, West Germany, Holland, Italy and other places.

In this process, it is said, the development of capitalism in the 19th century brought gay people into existence. Previously, there had been homosexuality and homosexual activity, but there were no homosexuals, no individual people identified by and with the activity. It was capitalism that first created the possibility of a life outside the family and heterosexuality. Nor has this pressure ceased to act: during recent decades, consumer capitalism has been reshaping us as a market and opening up the possibility of categorizing us as a minority group, an entity which democratic capitalist societies recognize and know how to deal with.

As for the other process, the homosexualization of America, it somewhat elastically encloses two distinct forces at

work in Western societies. The first of these is the tendency of heterosexuals to become more like gays, adopting our attitudes, styles and, especially, our ways of dealing with love and sex. The other is the growing presence of acknowledged lesbians and gays within established institutions, particularly political parties, legislatures and the judiciary.

The text is suffused with a troubled appreciation for the way in which the conditions which allow the gay movement to advance also impose limitations on it. Singled out as especially difficult contradictions are: the different and occasionally antagonistic interests of the two sexes; the localization of homosexual desire in a particular group although it is known to be part of the make-up of most of the population; and the emerging emphasis on masculinity among just that group of men, gay men, who have an interest in abolishing gender distinctions. (This last point strikes me as merely wilful; after all, the signs of masculinity cease to have social force when they are removed from the setting of a heterosexual orientation.)

These are not new ideas; they have been in the air and in print in the limited circles of gay intellectuals since the late 70s. But by assembling them in a coherent and popular form, Altman is passing them along to a large audience to whom they will be novel, challenging and even unsettling.

Although this book is a "popularization," I don't mean to suggest that you can breeze through it in a single bus ride. There's a lot here to mull over. For example:

"What often appears to straight critics as an obsession with sex is more accurately a preoccupation with constructing relationships that can meet our needs for both security and independence, commitment and variety."

Or this jab at the respectability-at-all-costs school of gay liberation:

"One cannot counter an oppression based on irrational and complex fears and repressions in the same way as one lobbies for tariff reductions."

Two things make the book less successful than it might be. First, there is that quirky title. I found myself reading the text with the aim of figuring the title out and I often had the feeling that the author had written it with the same aim. I suspect that the title (as well as the red, white and blue cover) was chosen to appeal to the ethnocentric, but profitable, US market. If so, the book suffers for it.

The other problem is that in places the line of argument gets lost in a hail of diversions, citations and illustrations. I frequently wished the writer had resisted the temptation to toss in just one more quotation or make one more point.

But these are not large objections. The profusion of bibliographic citations — as many as 94 to a chapter — may strike some readers as too academic, but the references constitute a valuable reading list, and often enough you'll want to take a look at the article or book in question. The chapters of the book are reasonably self-contained.

If you do tire of documentation, skip to the end for inspiration. I have no doubt that most readers will find the

chapter on "Sexual Freedom and the End of Romance" the most engaging part of the book. The central thought here is this:

"What so many discussions of gay sexuality have missed is that there is no necessary connection between sexual freedom and emotional commitment, that the idea of monogamy and love are quite distinct and are only confused because of certain social pressures."

Armed with a willingness to contemplate the disentanglement of love and sex, Altman examines the association of gay sex with promiscuity and kinkiness. He concludes that, while these terms are loaded, they refer to aspects of sexuality which we are pioneering and which straights, lost at sea after the foundering of marriage and family life, may want to claim for their own.

In a final essay, "A Personal Conclusion," Altman recalls his earlier book, *Homosexual Oppression and Liberation*, published ten years ago. In it, he predicted that gay liberation would lead rapidly to the dissolution of the male/female distinction and the triumph of "feminine" values. Of course nothing of the sort has happened, and Altman makes no bones about his nostalgia for those idealistic days.

But that earlier book reflected a brand-new social movement, born in a flash and expanding into a vacuum. It had to rely on ideas borrowed from feminism, psychoanalysis and traditional socialism because there was no articulate body of gay politics to draw lessons from and build on. In the intervening years, gay people have accumulated a diverse and extensive political experience. It is this which Altman's new book reflects; it is very much the product of a mature community, sure of itself, capable of self-criticism, confident of its place in history, and infused with an appropriate sense of mystery and destiny.

Ken Popert □

## SEX

### Bottom-line taboo

**Anal Pleasure and Health**, by Jack Morin, PhD, Down There Press, Box 2086, Burlingame, CA 94010, 1981. \$16.75

I must admit that, as I sat down to write this review, I had to fight the urge to adopt a condescending, flippant tone. After all, a whole book on getting in touch with one's anus seems like overkill. This is an important work, however, about a strong social taboo — the enjoyment of one's anus, a subject usually dealt with by even the most liberated person in an uninformed trial-and-error manner, and about which even the most enlightened health professional would have trouble finding sound information, let alone knowing how to help patients incorporate their anuses into their sexual lives safely and pleasurably. Dr Morin, author of last year's *Men Loving Themselves* (on exploring masturbation), has had the courage and imagination to find the information, to develop means of helping people overcome their personalized versions of the taboo and now to present his expertise for others to use.

The first chapters are steeped in the mellow air of California and its touchy-feely approach to solving life's difficulties, which for me at least is hard to take seriously. Reading that I should look upon my anus as my friend, however true, only makes me want to snicker. It may well be, as Morin suggests, that such reactions are the residual effects of indoctrination that the anus is



"The really terrible thing about oppression is that you can't show it without showing the person who's being oppressed, and who also has his faults."

— RW Fassbinder, 1946–1982 —

Rainer Werner Fassbinder, leading spirit in the post-war revival of West German cinema, was found dead in his Munich home June 10. During his audacious and hectic career spanning just 13 years, Fassbinder directed more than forty films, some of them unique explorations of gay life and relationships: *The Bitter Tears of Petra von Kant* (1973), *Fox and His Friends* (1975, in which Fassbinder himself starred) and *In a Year With Thirteen Moons* (1979), made after the suicide of Fassbinder's lover.

Film was for Fassbinder an irresistibly dangerous "holy whore." He described his often ruthless examination of the socio-psychological climate of modern bourgeois Germany as "melodrama run amok," acknowledging his debt to the glossy melodramas of Douglas Sirk and Hollywood films of the 50s. His last completed project is a film version of Jean Genet's *Querelle de Brest*.

PG Baker □



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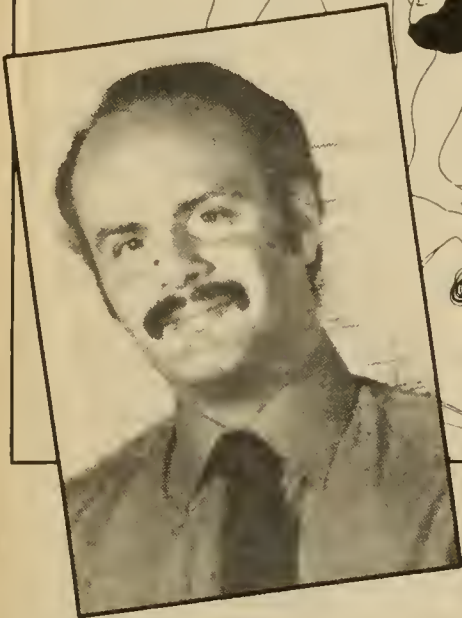
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**Self-examination guide from *Anal Pleasure and Health*; author Morin (below): "steeped in the mellow air of California and its touchy-feely approach," but a valuable guide to free choice over indoctrination**



digusting, but surely one can deal with such attitudes in a way that is less cute. This Gestalt-influenced approach will be useful for some but a hindrance to others, perhaps precisely because it can arouse such feelings easily. I hope, however, that others will not allow this reaction, as I nearly did, to mask the value of the book's content.

By now, some of you may be asking what the point is: if you like anal sex, you learn how to do it and if not, you don't. This is a common stance among those who either don't have problems with sexual functioning or don't recognize the problems they do have, but in either case, this book would probably benefit them more than they will ever allow themselves to discover.

For those not experiencing anal sexual difficulties, the book contains appropriate and sound anatomical and physiological information in learning what exactly is happening down there that is so nice. This does not remove the mystery of good sex, nor does it clutter one's mind with unexciting or even inhibiting clinical information, but it does provide knowledge about what is normal for those inevitable times when something goes wrong, be it a rectal infection, sexual trauma or, God forbid, an inexplicable failure to respond as comfortably, easily or satisfyingly as usual. There is a fine appendix covering the common anorectal problems of both a sexual and nonsexual nature, all of which should be familiar certainly to anally active men and women, if not to everybody. It is astounding how often I see men with anal pain, for example, who have not even looked to see if something has changed visibly, let alone have an idea of what is occurring.

Those who stand most to gain from reading *Anal Pleasure and Health*, however, are those who want to become anally active but have not been able to. The most common reason is that anal intercourse is felt as painful, which indeed it can be. What is often not realized is that it is not necessarily the insertion of something into the anus which is painful, but usually the involuntary spasm of the anal sphincter muscles themselves, and that these muscles are under a large degree of voluntary control. The book contains a gently graded

series of exercises to gain the ability to relax and avoid anospasm. There are also those who, though they don't find anal sex painful, don't enjoy it as much as they want to. Here Morin has been helpful in allowing feelings to surface about things such as encountering feces or about the dynamics of power struggles and sex roles, allowing suppressed reasons for ambivalence to be dissipated. The chapter, "Power and Anal Pleasure," is an excellent discussion of the potentially intricate forces at play in sexual relationships, and should be

## AESTHETERA

- San Francisco writer **Armistead Maupin** has done it again, following up *Tales of the City* and *More Tales of the City* with the release this month of (you guessed it!) *Further Tales of the City*. The books are compilations of Maupin's daily serial for the San Francisco *Chronicle*, stories involving all sorts of wonderful characters, with coincidences and plot twists which would make Gilbert & Sullivan dizzy. In the latest book: wealthy socialite DeDe escapes from Jonestown with her lover D'orothea and their two half-Chinese children just before the massacre; Michael tours America with a gay men's choir and meets the Hollywood star he had a crush on when he was 7; and Mrs Madrigal gets involved in some innocent kidnapping. Delectable summertime reading.
- **Gay Sunshine Press** is welcoming poems, stories, essays, art and photos for an anthology on the experiences of gay black and white men, with special emphasis on the gay black experience. Submissions should be received by October 1, 1982. Write to Mike Smith, Black and White Anthology, 279 Collingwood, San Francisco, CA 94114.
- **André Brassard**, best known as the original director of many of Michel Tremblay's plays, has been appointed

## This issue's writers

**Stephen Atkinson** is on the medical staff of Toronto's Hassle Free Clinic part-time. **Paul Baker** teaches at the Ontario College of Art... **Danny Cockerline** is a member of Ryerson Lesbians and Gay Men and writes news for *TBP*. **Almée Leduc** is studying cinema and journalism at Concordia University in Montreal. **Gerry Oxford** wishes all our classified advertisers a fruitful summer... **Ken Popert** is a recently acquitted member of The Body Politic collective... **Scott Tucker** lives in Philadelphia and has written for a number of gay publications. **Michael Wade** has decided he'd rather eat bark than write about movies.

thought-provoking for each one of us.

In the end, even those who presently feel they do not want to experience anal intercourse could benefit from the examination, which this book can stimulate, of their reasons. In this way, decision becomes a true choice rather than a limitation of sexuality possibly enforced by vestiges of one of our society's last true taboos.

Stephen Atkinson □

## FICTION

## Glamour and history

**A History of Shadows** by Robert C Reinhart. Avon. 1982. \$2.95

"This," the veteran book-cover studier tells himself, spying *A History of Shadows* on his favourite seller's shelf, "is probably one of Avon's gay potboiler romances, full of glamour, drugs, money and sex." Which only goes to prove an old adage too familiar to need repeating.

*Shadows* is the narration by four friends of their lives (particularly as gays) from the Thirties to the Sixties. There is, it must be admitted, glamour and money aplenty. Wesley, for example, is a second-rank Hollywood star who can (and does) sleep with anyone.



**Brassard:** "a privilege to be in the side road"

head of French theatre at the National Arts Centre in Ottawa. In his first season, Brassard will direct a French version of Australian Steve J Spears's *The Elocution of Benjamin Franklin*, about the internal and external oppression a voice teacher experiences when he falls in love with a male student.

Brassard told a press conference he felt it "necessary to do in my first season... it's part of my life." He went on to say that he feels he has "the real privilege of being gay. I see that tradi-

And Robert is a financier with the endearing quality of being able to turn his friends' small investments into not-so-small fortunes. Despite the Never Never Land settings, however, the stories are solid and convincing. They are primarily about growing up and living gay, and their premise is that, even for these men, it meant lying and self-dislike, having an emotional and sexual existence unacknowledged by society, living distorted relationships. It also fortunately, meant warm friendships, some wonderful love affairs and often great sex.

Not, mind you, that we see any of *that* commodity. Reinhart has kindly spared us Avon-sex (such as "I could feel his sensitive fingers gingerly explore me as though I were a precious and delicate Ming vase he feared to break by too rough handling"). The format of the book, interwoven interviews with the four men looking back over their lives, makes that kind of nonsense inappropriate. The avoidance of any explicitly sexual terms, however, is somewhat too careful, suggesting that sex, after all, is still dirty and just not the thing in a serious novel. I also object to the series of introductory essays that begin each new era in the men's lives. They are history with all the sweep, passion, gusto and superficiality of a James A Michener novel, and undermine the realism in the remainder of the book.

As the historians among us are uncovering some of our invisible pasts, it is tantalizing to see the same being attempted on a fictional level. Light reading it still is, but light reading with focus and information, and a point of view more challenging than "sex is beautiful between beautiful men."

Gerry Oxford □

tional male society is failing, and that it's only thanks to a few women that the world has changed. When the mainstream is not so great, I think it is a privilege to be in the side road...."

## New books:

**In Thrall** by Jane DeLynn. Clarkston N Potter, \$12.95. Lynn, an obnoxious high school senior, falls into the arms of Miss Maxfeld, her English teacher, but is relieved when her parents find out and send her to Europe to become normal again.

**Perfect Freedom** by Gordon Merrick. Avon, \$3.95. His latest. "He never knew freedom... until he found love."

**STD: A Commonsense Guide to Sexually Transmitted Diseases**, by Maria Corsaro and Carole Korzeniewsky. Holt, Rinehart, \$6.75.

**Armistead Maupin:** San Francisco tales that would "make Gilbert & Sullivan dizzy"





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## The Great Canadian Column

No one has been so crass as to mention it; but, despite my good intentions, this column has been missing what some readers may regard as a vital element — Canadian content. While I could never be accused of being a card-carrying nationalist (reasonable, considering I'm 50% American in mind, spirit and parentage), the materials reviewed in this column have been geographically representative of the books and periodicals I received. In other words, it isn't my fault! But this month, I've made a special effort to make amends with those of you who have been forced to choose between me and flag-and-country.

I was impressed by the review copies I received from *Fireweed*, and I was even

skilful writers (who are too busy writing and working to go after the PR) go unnoticed. One example is local lesbian writer Suniti Namjoshi. Her name may not be a household word, but she has written some of the best poetry I have read. I liked the poems in *The Authentic Lie* and *The Jackass and The Lady*, when I read them; I liked them even better after hearing the poet read them aloud. It's hard to resist lines like:

I give her the rose with unfurled petals  
She smiles  
and crosses her legs  
I give her the shell with the swollen lip  
She laughs. I bite  
and nuzzle on her breasts  
I tell her "Feed me on flowers  
with wide open mouths"  
and slowly  
— she pulls down my head.

Namjoshi has also written *Feminist Fables*, a book of myths re-written from a feminist perspective. The myths have a sharp, satirical bite to them, and the reader both winces and laughs at the absurd realities that make up Namjoshi's life in a patriarchal world. For example, from a story called "Broadcast Live":

The incredible woman raged through the skies, lassoed a planet, set it in orbit, rescued a starship, flattened a mountain, straightened a building, smiled at a child, caught a few thieves, all in one morning and then, took a little time off to visit her psychiatrist, since she is at heart a really womanly woman and all she wants is a normal life.

This book deserves a lot of attention.

Women in the Kitchener-Waterloo area have been at work for almost two years producing a fine magazine that deserves much more attention than it gets.

*Hysteria* is a feminist magazine that also thinks in terms of theme issues (it is a trend, I'm convinced), and their most recent issue on women and sexuality is excellent. There is a great deal of lesbian content in *Hysteria* and required reading for this particular issue is "5 to 9", a journal-like article that accurately compares an evening spent with a man to one spent with a woman. The writing is extremely honest — and we all know who came out ahead. Upcoming issues will deal with women of the future and women and machines. All issues contain book reviews, poetry and regular features. And a number of the collective members are skilled professional printers; their talents are reflected in the graphics and design of *Hysteria*. Truly good stuff. □

*Fireweed*. Box 279, Stn B, Toronto, ON M5T 2W2. \$10/yr 4 issues.

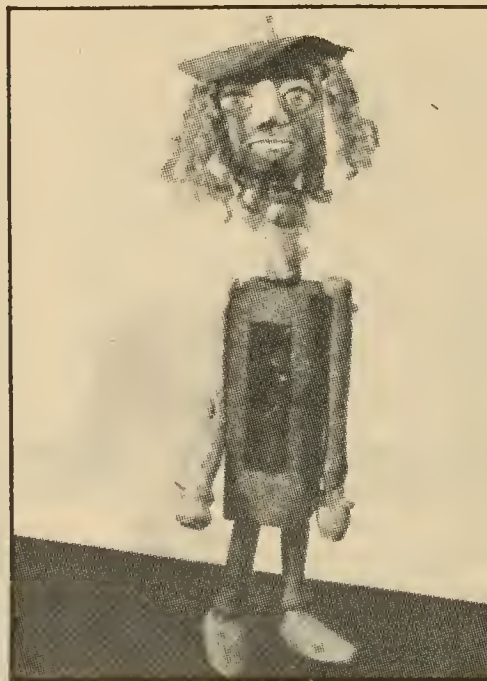
*Feminist Fables*, by Suniti Namjoshi. Sheba Feminist Publishers, 488 Kingsland Road, London, ON. ISBN 0 907179 04 5

*The Authentic Lie*, by Suniti Namjoshi. Fiddlehead Poetry Books, Fredericton, NB. ISBN 0 86492 01 5

*The Jackass and the Lady*, by Suniti Namjoshi. Writer's Workshop Books, 162/92 Lake Garden, Calcutta, 70004ST, India.

*Hysteria*. Box 2481, Stn B, Kitchener, ON N2H 6M3. \$8/yr 4 issues.

Note: Last month's column warned readers that "if you are looking for light reading and an obvious plot, don't touch *Crazy Quilt*" it should have read, "if you are looking for light reading, don't touch *Bones and Kim*." The editor, who will stop at nothing to change a pronoun reference to a substantive, apologizes for any confusion.



*Fireweed*: Doll sculpture by Mary Meigs

more impressed to learn that the *Fireweed* Collective is presently working on a special lesbian issue that should be on the stands at the end of July. *Fireweed* has a wonderful track record — they've published twelve issues in a little more than three years — and the quality of the writing and graphics just keeps getting better. The collective seems to have a special interest in theme issues (a trend, perhaps?), and Issue 11, on popular culture, is a real treat, with an article on lesbian pulps, an interview with three soap-opera junkies and a tee-hee quiz on the Royal Wedding. (Honestly, where else could I learn the phrase "Virgo Intacta"? I'll give you a hint: you can't marry a prince without being one!) The in-the-works lesbian issue promises work by Mary Meigs, an interview with Latin American lesbians on their lifestyle in Colombia and a special archival piece on an early Canadian lesbian couple, a writer and a photographer who lived and worked together for more than thirty years. The issue is being edited by lesbians throughout the country, women such as Jovette Marchessault (Quebec), Cy-Thea Sand and Barbara Herringer (West), and Lynne Fernie and Pamela Godfree (Toronto and area). The special issue promises a great deal. And, considering the work *Fireweed* has produced to this point, there is no doubt they will deliver all they claim, and probably more.

Too often in small-press publishing, it's the writers who know the most people or make the most noise who get all the attention, while hard-working,



## Son of The Male Muse

Among the new books of poems, two arrive with news of the untimely deaths of their authors. James L. White's *The Salt Ecstasies* (\$5, Graywolf Press, Box 142, Port Townsend, WA 98368) is the quieter and more impressive of the two. Though its first poem is entitled "An Ordinary Composure," White's composure is far from ordinary, as shown in these lines from a piece called "Skin Movers":

How still we are in sleep  
as though morning holds its breath.  
Our bodies rinsed with light  
like soaked birch.  
Half awake I travel down you again.  
Crow, dark crow, we smell of burnt  
leaves and wine,  
the night before taking crystals bitter as  
Jesuit Root.  
Now we turn slowly in the weight of love,  
the way ships move heavily between  
moon and sun, not lost  
but like a well-piloted dream...  
...Good love is like this.  
Even the smell of baked bread won't  
make it better,  
This being out of myself for awhile.

During the time most of these poems were written, White knew he was dying of what he called his "bad old heart."

Axel Soestmeyer's *Rush of Wings* (\$5, Guernica Editions, Box 633, Stn NDC, Montreal H4A 3R1) is a far different book. These are tormented, wor-



White: quiet composure and "a bad old heart"

dy poems, often reflective of the author's European ties (Soestmeyer was born and lived in Germany and grew up in the American midwest). And there is none of White's acceptance of his sexuality. Soestmeyer's work is riddled with words like "barren," "crippled," "stunted." And in lines like "of pastlove's full-feel now forenoded by subjection" and "nor can you naysay that we swam/in tides of mutually protracted pleasure," his writing tends to be literally unspeakable. Coupled with the pained self-pity, this makes for a dismal read. The book is adorned with a glossary for those unfamiliar with words like "cinereal" and "temulence."

Stanley Ward's *Cruikshank* (\$9.95, Quincunx, 235 S 15th St, Philadelphia, PA 19102) would have been a better book with some severe editing — something few small presses are able to give. It includes too many duds, but some of the narratives about what used to be called "rough trade" are very effective and erotic, like "Ten O'Clock at the Town Pump," about jerking off a tat-

toed young stud in a topless bar:

...Pressing his hard thigh tightly against  
my dangling hand, he drew a jackknife  
from his jeans and placed it, closed,  
on top of the table, whispering:  
"I never wear skivvies, man, and  
I just cut  
a big slit in my right pocket —  
stick your hand in and feel me up."

We watched together the terpsichorean  
tits  
parading in pairs — to a punk beat  
my five left fingers lacked dexterity  
to match. He casually reached for  
a Camel  
and tapped it on the table instinctively:  
"Jack it slowly, man, and when I shoot,  
wipe your hand on my nuts."...

Charles Henri Ford is (with the late Parker Tyler) the author of the classic gay novel *The Young & Evil*, still fresh and interesting after half a century. His latest, *Om Krishna II: From the Sick-room of the Walking Eagles* (\$4, The Book Bus, 31 Prince St, Rochester, NY 14216) is, with its earlier companion volume, an ambitious essay at a long poem. Seemingly influenced by Asian poetry and William Burroughs, it's more successful in some of its lines and passages than as a whole.

Novelist Thomas Disch's *Orders of the Retina* (\$7.50, Toothpaste Press, West Branch, Iowa 52358) is a collection of poems in different modes. Some of these are technically accomplished, but the book as a whole makes little impression.

In 1973, I published a book called *The Male Muse*. This was the first of the anthologies of gay poetry and featured such luminaries as Paul Goodman, Robert Duncan, Allen Ginsberg, Jonathan Williams, Thom Gunn, Christopher Isherwood and Tennessee Williams. For some of these, appearance in *The Male Muse* constituted a literary "coming out." The book has been very popular and has gone into four printings (with a fifth coming up).

A number of fine gay anthologies have been published since, but people continue to ask me when I'm going to do a sequel. So: *Son of The Male Muse* will be born, all being well, in 1983, ten years later.

The criteria for the new book will be somewhat different: I'd like it to be a more general anthology of poets who have played some part in the gay literary scene. For the most part, these will be writers whose work has come to notice (or at least to *my* notice) since the earlier volume. No-one who was in *The Male Muse* will be included. And not only "gay poems" will be used; the aim is to give a good representation of each writer's work.

So if you write poetry, whether it's been published before or not, please send submissions to me c/o TBP. It's important to include four things: a brief biographical sketch (this can really be anything you'd like to say but should include the year of your birth); a complete list of your books and chapbooks if any (with dates and publishers); a b&w photo of yourself suitable for reproduction (preferably at least 5"x7"); and return postage in Canadian stamps, International Reply Coupons or cheque.

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### National

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### Barrie

YOUNG IN HEART and younger looking 56-year-old lesbian businesslady, very sentimental, romantic, likes to dance, travel, horses, wants friends, very honest and caring, possibly leading to relationship. Drawer C955.

### Hamilton

SINGLE LESBIAN PROFESSIONAL, late 20s, slim, cultured, spiritual, stable, seeks warm, intelligent, mature woman for monogamous lasting sharing. Discretion assured. Send phone number and letter. Drawer C904.

### Toronto

GAY WOMAN, fairly feminine, petite, energetic. Interested in meeting same. I enjoy music, sports (ie. cycling). Je cherche quelq'un with a lot in common for friendship at least. Drawer C905.

## Friends/male

### International

22 YEARS, GOOD-LOOKING and good build, former tennis pro wants to meet the same. Pro hockey or football and body builders write: Wayne, 404 Westminster Ave, Suite 2, Newport Beach, CA 92663, USA.

POLAND: POLISH GAY, 29, slim, cute, black hair, wants friendship with Canadian and American gay active man. I am passive, I like to suck cock and offer my hairy ass. Please write with picture. Will answer all. Write in English, German, Italian, Polish. Andrew Hozowski, el. Warszawska 15/6, 44-100 Gliwice, Poland.

### British Columbia

KELOWNA BC WGM, 36, 6' slender, clean-cut, educated, into travel, reading, science, computers, hiking, biking, wrestling, body contact and massage, desires to meet similar man 25-40 for friendship or possible relationship. Drawer C861.

ACTOR MOVING TO Victoria in September anxious to hear from and meet new friends/lovers. I'm 24, 5'10" 135 lbs, attractive, honest, romantic. Would like to meet similar. Also need place to live — alone or shared. Will answer all replies. Drawer C939.

### Vancouver

MALE TOURIST UNDER 26, non-smoker, 2-day accommodation. Phone 732-6750, or write Box 46364, Vancouver, BC V6R 4G6.

2 MEN, PROFESSIONAL JOBS, interested in meeting people over wine or dinners to share pursuits from opera, literature, music to squash and skiing. Drawer C922.

### Northwest Territories

YELLOWKNIFE, NWT — GWM, 29, 5'11" 160 lbs. Good-looking and athletic, wishes to meet other gays in Yellowknife or NWT for good times. Very discreet and straight-appearing. Dominant, yet versatile and easygoing. Understanding and quiet. Enjoys jogging, movies and get-togethers. Write with phone number and address. Discretion assured. Drawer C691.

### Alberta

FRIENDLY AND ATTRACTIVE gay male, 28, finding it lonely in Banff. Would like to meet other guys under 35 for friendship, possible relationship. Discretion appreciated. Photo and phone if possible. Drawer C840.

I WOULD LIKE TO exchange nude photos with good-looking guys to age 30. Encounter sessions possible if mutually agreeable. Accompanying letter appreciated. Geographical location unimportant. Drawer C934.

OPPOSITES ATTRACT? Bi-guy, 30, masculine, 5'11" 180 lbs, hairy, curly, likes to love young guys with slender hairless bodies. I'm a sucker for a pretty face. My face shows intelligence, warmth and strength. I like people who are growing and happy. If you too are sexually frustrated, write: Box 715, Station M, Calgary, AB T2P 2J3.

CALGARY MALE, 29, good looks, 6'3" 200 lbs, seeks stable and interesting men for good times and lasting friendships. One lasting relationship would be honoured with right guy that values this priority. Varied interests. Photo and telephone number appreciated. Drawer C932.

CALGARY GWM, ATTRACTIVE, 5'6" 130 lbs, 33, brown hair, green eyes, masculine. Enjoy outdoors, walking, jogging, cycling, movies. Easygoing. Dislike pretenses, beards. Am honest, sincere. Seek same for long-term friendship/relationship to 30. Photo appreciated. Will respond to all. Drawer C883.

GEM FROM THE ORIENT. Good-looking male, 26, 5'9" 150 lbs, well-formed swimmer's build, affectionate, sensuous, professional with wide range of interests, new to Edmonton, seeks similarly attractive guys to 35 for friendship/possible relationship. Photo appreciated. Penpals welcome. Drawer C961.

EDMONTON. MATURE, STABLE, LIVELY, caring, loving GWM, 22, looking for masculine GWM 25-35 for friendship and possible relationship. Sincere replies only. Bob. Drawer C957.

### Winnipeg

GAY PROFESSIONAL, 30, 5'11" 155 lbs, nifty looks, good body, masculine, with a bent for travel, music, sports, arts, fancy clothes, pizza, good wine and good company. Would like to meet winsome young man, 25-35, for fun and maybe romance. A real catcheroo. Drawer C944.



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### Manitoba

BODYBUILDER, WELL-ENDOWED, 30, blue-eyed, good-looking (what more can you ask?) wants to meet other bodybuilders. Discretion essential. Drawer C657.

### Northern Ontario

THUNDER BAY — is there anyone there? Visit city and area towns occasionally looking for hot, horny, hung companion(s) to spend evenings and possibly weekends with. Enjoy give and take of french, greek, JO. Am 5'11" 180 lbs, 40, straight appearance. Your photo and information gets mine. Drawer C898.

### Southern Ontario

YOUNG GAY LOOKING to make new friends. Just moved to the Woodstock / Ingersoll area. Many interests and willing to try new things. 25 years, 5'9" 138 lbs. Box 295, Beachville, ON N0J 1A0.

GWM, 30, MUSCULAR, well-hung, seeks young, muscular jock into sweat, jockstraps, JO, WS, prolonged raunchy sex. No S/M. Send photo and detailed letter to Box 1637, Guelph, ON.

GAY MALE SEEKS same 20 to 35 for fun, friendship. I am easygoing and great fun to be with. Guelph, Kitchener, Acton area. Discretion assured. Will answer all. Drawer C903.

YOUNG AND INEXPERIENCED gay white male 5'8" 130 lbs, seeks sincere male to 40, who is both patient and understanding, for a possible friendship or relationship. Interests include sports, movies, dancing. If you have what I'm looking for why not write. Letter and photo appreciated. Drawer C885.

GW COUPLE. Good-looking, thirties. Have cottage on Georgian Bay. Enjoy poppers, people and sex. Want other couples or singles. Reply with letter and photo. Drawer C918.

WGM, AA MEMBER, seeks same or moderate person. No drugs. Tired of tricks and gay scene. Want lasting relationship. Need support and understanding person. Send picture and letter. All answered. 34. Drawer C964.

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GAY WHITE MALE, honest, intelligent, affectionate, sensual, discreet. 36, 5'7" 170 lbs. Would like to meet sincere, sensual, honest, affectionate men 21-35 for friendship and sexual pleasure. Possible lasting love relationship. Like theatre, classical music, literature, art. Working hard to lose weight. London. Photo appreciated. Will send same. Drawer C940.

KITCHENER-WATERLOO AREA, married, attractive, masculine male, 41, 6'1" 185 lbs, sincere, discreet, caring, kind, gentle, would like to meet younger male to age 35 married, single or student, masculine, for permanent friendship. Enjoys camping, photography, sports of all kinds, dining, music and quiet times with warm friend. Phone number. Photo if possible but not expected. Thank you. Drawer C906.

Hamilton

GWM, HAMILTON, 27, 5'11" 158 lbs. Hot and wild. Like toys, animals, photography. Box 8372, Dundas, ON.

GWM, 24, 135 lbs, 5'8" would like to meet attractive, responsible, respectable and discreet men 25-35 for possible relationship. Box 144, Station A, Hamilton, ON L8N 3A2.

ATTRACTIVE WHITE MALE, 6'1" 185 lbs, muscular, masculine, athletic, well-hung, active and horny seeks slim, trim friend to age 35 for get-togethers. Prefer Hamilton, Niagara, Waterloo regions but others considered. Photo, phone gets mine. Discretion assured. Drawer C930.

ATTRACTIVE WHITE MALE, 26, 5'10" 150 lbs, long brown hair, blue eyes, shy, humorous, sincere, educated, affectionate, many interests, "arts," sports, non-smoker, discreet, seeks similar to 32 for friendship and possible relationship. Drawer C916.

Fort Lauderdale, Florida

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Toronto

AFFECTIONATE GWM, 28, 5'6" 130 lbs, honest, intelligent and romantic. Moving to Toronto and seeking friends who are under 30, slim and sincere. Photo and phone appreciated. Drawer C717.

MASCULINE, ATTRACTIVE, MALE, white, mid-30s, 6' 180lbs, would like to meet male, 22-35, interested in friendship. Photo appreciated, but all answered. Drawer C865.

2 GUYS, 22 AND 26, seek other couples or singles for hot times. Both 5'8" 140lbs, good-looking. Into poppers, jockey shorts, fantasy. Complete ass work P/A. French P/A. WS? Bondage. Both hung. Want same. Want guys to age 35. Drawer C876.

HANDSOME WHITE, 6'2" 31, 185 lbs, athletic guy wants well-hung greek active 25 to 35 — tall, slender, masculine white guy into tits, mutual french, front and rear, jock straps, Levis and light S/M. Photo and phone a must. Drawer C871.

WE'RE BOTH IN denim and/or leather, except between waists and boots. One of us is tied down, his balls being imaginatively abused/misused, while the other uses whichever end he currently wants with artistically brutal enthusiasm. You're 21-39. I'm 32, and can take either role. Neither of us is overweight, but otherwise race, looks, hair, etc, etc, are unimportant. Drawer C889.

TALL, DARK, GOOD-LOOKING guy, 35, masculine-type, wants to service horny, masculine guys. I like sucking, being fucked, dirty talk, being humiliated, eating ass, etc. Box 290, Station M, Toronto, ON M6S 4T3.

MALE, 29, 5'7" 135 lbs. Enjoys being used by older dominant gay male to 70. Into B&D, mild S/M, spanking. Descriptive letter. Drawer C926.

VERY ATTRACTIVE, MASCULINE white male, 30, sincere and all-around nice guy would like to meet same. I like to make love, and occasional session.... Into stylish leather shoes/dress socks. Drawer C910.

IS THIS YOU? Young! (not over 45)! Interests: Arts (not Sports) — but, maybe, tennis. Theatre (not Movies) — Stratford (not Boating). Ballet (not Symphony) — Classical (not Modern). Travel (not 'Falls) — Caribbean (not Europe). Driving (not mini-moke) — Canada & U.S. (not overseas). Country (not 'Pole) — Conveniences (not Wilderness). Swimming (not Competition) — Warm (not Lake Ontario). Sunning (not Equatorial) — not on ski-slopes. Reading (not "War and Peace") — Classics, Modern (not Harlequin). Restaurants (not Macdonalds) — Toronto and elsewhere. Wines (not South African) — Canadian? (why not?). If so, write: Drawer C909.

YOUNG MASCULINE MALE, 5'9" blond, blue-eyed, 24 years old, 155 lbs, smooth hairless body, passive, versatile, well-hung, seeks tall, dark, hairy muscular man 24-38, 170 lbs, aggressive. Hope to establish good friendship. Interests: sports, movies, music travel. Photo, phone appreciated. Drawer C908.

HAIRY, TALL, PROFESSIONAL GWM into mutually rough and raunchy scenes including boots, WS, leather and western fantasies but no heavy pain. Explicit letter with phone gets reply. Drawer C925.

Tired of bars?

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HERBAL TEA'S FINE but I still prefer Maxwell House coffee! Tall, slim male, 22, seeks someone who keeps life simple. I visit Toronto every second week-end, more often if you're the reason. I'm extremely affectionate, give fantastic massages from head to toe. Your interests should go well beyond yourself. Bars are great if you're with me but one-nighters come second to loving, meaningful friendships. My grandmother says I'm handsome. You be the judge! Your photo appreciated but not essential. Drawer C924.

I AM TIRED of visiting New York and San Francisco in order to have a good time and make friends. Decided to stay in Toronto and visit our dark, noisy, run-down bars. I met some wonderful men, only one problem: they were all visitors from out of town. I would like to meet men from Toronto for friendship and fun. I am 30, 155 lbs, 6 ft. My interests include far eastern languages, theatre, travel. Please write and I will reply. Drawer C923.

PROFESSIONAL GWM, GOOD-LOOKING, nice build, 28, 5'9" 135 lbs, blue eyes, bright, warm and caring. Tired of bars, one-nighters. Looking to share loving times, hot times, cycling, hiking, dancing, with good-looking men 24-32. Photo, phone appreciated. Drawer C921.

WHITE MALE, 40s, seeks educated, intelligent, loving black male, any age. I'm masculine and affectionate, physically trim, enjoy music and theatre, believer in interracial harmony and understanding. Drawer C816.

IN YOUR 40s or 50s and want to meet other men your age? Me too. I'm in my 40s, feel good about life and myself and want to share these feelings. Let's make the most of our todays! Drop me a line. Drawer C902.

MAN LOOKING FOR healthy, physically fit, intelligent, well-balanced guy, probably in 20s or early 30s, someone with interests beyond trendy clothes and being gay, for something worthwhile, hopefully long-lasting. I'm 39, teacher/social worker, 6' 175 lbs, personable, stable, reasonably bright, considered attractive, versatile, warm, independent. Likes: building/-making things, writing, reading, canoeing, music, art, swimming, kids, dogs, horses, wood, suede, corduroy, ice-cream, TV, movies, company, solitude, talking, laughing, staying home, going out, the city, (but prefer the country/wilderness). Dislikes: cruising, bars, baths, pickles, high tech, acid rock, Irish folk songs, strobe lights. Photo appreciated but not essential. Bob, Drawer C920.

GWM, 27, FRENCH, handsome, brown hair, brown eyes, moustache, slim, quiet, varied interests, wants to meet handsome men in their 30s for friendship. Reply with phone number. Drawer C919.

APPEALING MASCULINE PROFESSIONAL 28, 6' 175 lbs, blue eyes, fair hair, non-smoker with rural background seeks warm, straight-looking guy 22 to 32 for relaxation and possible close relationship. Pastimes include swimming, reading, movies, weights, games. Reply with description and telephone number. Photo appreciated, returned on request. Drawer C917.

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MALE, 40s, ASSERTIVE, open-minded, glad to be gay, strong, gentle, not into material acquisitions, tired of random meetings, wants meaningful friendship. Singles, couples, blacks, Asians, whites, etc. Drawer C894.

CLASSIFIED INFORMATION

Welcome to TBP classifieds – gay people out to meet other gay people, right across Canada and beyond our borders too.

Cost. Just 25¢ per word, minimum charge \$5.00. Business ads: 50¢ per word, minimum charge \$10.00, or call 977-6320 between 3:00 pm and 5:00 pm, Monday to Friday, for reasonable display rates.

You can save if you subscribe. Body Politic subscribers: you can deduct \$1.00 from the cost of your ad.

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We cannot accept ads over the telephone.

If you do not wish to print your address or phone number, you can request a drawer number. We will forward replies to you every week in a plain envelope. This service costs \$2.50 per ad per issue.

Replies to your drawer cannot be picked up at our office.

Gay sex is still illegal if either or both parties are under 21, or if more than 2 people are involved, regardless of their ages. Please word your ad accordingly. We reserve the right to alter or refuse any ad.

Remember, too, your ad is reaching other people, not just a box number. So it's smart to be positive about yourself, not insulting to others. We will edit out phrases like "no blacks" or "no fats or fems."

Answering an ad. No charge – just put your reply in an envelope and address it as in the diagram. Be sure the drawer number is on the outside of the envelope. Office staff do not open any mail addressed to a drawer.

How to do it. Write one word per box. The amount in the box when you finish is the basic cost of your ad. Mail your ad along with your payment to us at: TBP CLASSIFIEDS, Box 7289, Station A, Toronto, ON M5W 1X9.

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TBP CLASSIFIEDS

Box 7289, Station A

Drawer\_\_\_\_\_ Toronto, ON M5W 1X9

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\$5	\$5	\$5	\$5	\$5
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\$6.50	\$6.75	\$7.00	\$7.25	\$7.50
\$7.75	\$8.00	\$8.25	\$8.50	\$8.75
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\$19.00	\$19.25	\$19.50	\$19.75	\$20.00



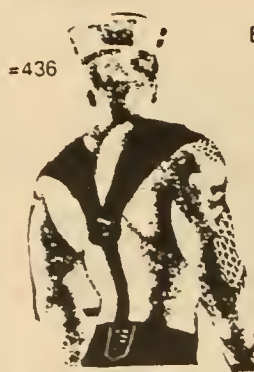
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**YOU:** GWM, GOOD-LOOKING, masculine, strong, dominant, 25-40, need your tired, aching feet serviced by an attractive, sincere, friendly GWM, 27, 5'10" 155 lbs. Let's share the fantasy together. I'll treat you like a king. Respond in detail how you would like to be served. I realize the importance of being discreet. If you're looking for a friend and/or a foot-worshipper, you won't be sorry. Drawer C915.



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**WE ARE ALL** looking for love, but in the meantime can't we just have some fun? I really enjoy conversation and my interests include food, people, reading, sex, work, art, movies etc, not always in that order. If it matters to you, I am white, well pinkish actually, late 30s, dark hair, green eyes and great company to be with. Try it, you'll like it. Drawer C914.

**WELL-ENDED BISEXUAL** — straight-looking, -acting, seeks men more interested in real love-making rather than quick sex. Answer all. Drawer C911.

**GAY MALE**, 33, seeks others, any age, interested (hopefully actively engaged) in: creative arts, linguistics, animals, Celtica, Azteciana, parapsychology. Sex not an objective. Closets rejected. Drawer C907.

**GWM**, 26, 5'7" 145 lbs, enjoys reading, bicycling, cooking, chess, dancing, but not wild night-life. Looking for strong, sensitive, masculine and hunky male to share love, life, lust: 25 to 35. Not looking only for a rock-hard man; want solid, well-proportioned male who wants to be lover, big brother, friend. I can offer love, loyalty, massages and sharing to right man. Looks like a shopping list? Yes, but if I'm not honest, no good will come from this ad. Write John. Drawer C963.

**MASCULINE BLACK MALE**, 31, professional, attractive, athletic, sincere, easygoing, thoughtful and open, seeks friend who appreciates and/or has similar qualities in order to share several interests: theatre, movies, sports, travel and possibly more. Phone number and photo appreciated and answered first. Drawer C960.

**LOOKING FOR FRIEND** with view to serious middle to long term, closed or open couple, live together or apart relationship, 21-28, intelligent, average to good-looking, trim, sharing some of same interests. I am 28, 5'10" 145 lbs, brown hair and beard. Intelligent, university graduate, working in publishing. Interested in hiking, movies, restaurants and books. In politics, a social democrat. In religion, a neopagan. In morality, a hedonist. My favourite philosopher is Nietzsche, my favourite poet is Whitman, my favourite civilization, the late Greek. If the foregoing interests you write drawer C956, TBP, photo appreciated and reciprocated. Will answer all.

**MALE**, 46, SENSITIVE, intelligent, warm, enjoys people, music, conversation, sex. Wants friend, any race, 30-70. Please write with phone number. Drawer C936.

**DO YOU ENJOY JO?** Sensuous male, 40s, seeks friend, any race, for sharing erotic pleasure together. Write with phone number. Drawer C927.

**TORONTO, KITCHENER, HAMILTON areas.** Affectionate "young," middle-aged, good-looking, sincere, masculine guy, 6' 150 lbs; enjoys camping, canoeing, cycling, skiing, concerts, racketball, sex, life. Dislikes typical gay scene. Wants companion any age to enjoy and share these pursuits; perhaps building a strong loving relationship. Photo and note. Thanks for reading my advertisement. Drawer C929.

**WANT TO SERVICE OTHERS.** Must be well-hung. Prefer over 40. Like sucking, being fucked. Limited experience but hoping for same. Very open to suggestions, e.g. B&D. Am middle thirties, 6'0" 200 lbs, masculine. Answer all, clean, discreet, lonely and sincere. Drawer C931.

**MALE: WILL SHARE** apartment Barbados vacation. December 12-January 2. \$19.00 daily plus food. Best suited for young gay black male. Uninhibited, congenial, non-smoker, sober. Drawer C933.

**MALE**, 29, SEEKS a companion for dining, dancing, evenings at home, and a possible one-to-one relationship. Let's meet soon. Drawer C946.

**ATTRACTIVE GAY MALE** wants JO buddies into visual scenes and fantasy. Downtown, private, hot. Drawer C937.

**YOU ARE MALE**, young, confused, need understanding and stability of older, sensitive, established man. I'm 42, 5'11", 155 lbs, masculine, attractive, with a sense of values. Let's share encouragement and companionship. Drawer C938.

**HORNY, WELL-HUNG STUD** wanted for raunchy times by hot, attractive male, slim, 130 lbs, 5'8" black hair, moustache, 30. Photo, phone, send details. Drawer C943.

**CHUBBY, QUIET, PROFESSIONAL GWM**, 32, 6'2" 250 lbs, strong, masculine, into computers, outdoors, movies, wrestling, seeks companion 21-40. Drawer C945.

**WANTED: YOUNG MALE** body, well-built, well-hung — and fit to be tied. Apply, drawer C869.

**GENEROUS OLDER MAN** sought by intelligent, attractive English guy, 21, for rewarding relationship/good times. Dark hair, eyes, 140 lbs. Drawer C941.

**EDUCATED NATIVE INDIAN**, 30, 5'7" 135 lbs, wishes to meet tall, hairy gay or bi male into active/passive french and active greek. Phone and photo appreciated but not necessary. Toronto and/or Midland areas. Drawer C942.

**WHITE MASCULINE, MUSCULAR** well-educated male, late 20s, into bodybuilding, seeks attractive, sincere and intelligent male 20-26 for honest friendship and possible relationship. Photo and letter a must. Will assure same returned. Drawer C949.

**WEST-END BIKER**, 30, bearded, into full leather, demands service by others turned on to same. Send photo, phone and qualifications. Drawer C951.

## Eastern Ontario

**KINGSTON GWM**, 29, grey eyes, brown hair, moustache, seeks same 25 to 35 for honest friendship, possible relationship. Photo appreciated. Drawer C913.

**BRACEBRIDGE MUSKOKA AREA:** 23, 6' 170 lbs, gay male new to gay scene seeking same for friendship and possible relationship. Photo and phone appreciated. Discretion assured. Drawer C928.

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## Ottawa

**RECENTLY NEW TO Ottawa.** Would like to meet someone around 20-25 for "everlasting" friendship. Am straight-looking, searching for same. Reply with name and/or address and phone. Drawer C912.

**37-YEAR-OLD**, intelligent, slim/fit, educated, reasonably attractive gay male would like to meet someone similar. I am not fixated on the young and/or the beautiful. I am attracted to the whole person. If you care enough about your body to make an effort to keep trim and in shape, and if you're not afraid to be strong and vulnerable by turns, I'd like to hear from you. Photo and phone number appreciated. Drawer C952.

**FRIENDSHIP MEANS MORE** to me than one-night stands. Male, 35, heavy-set, masculine, honest, sincere, moving to Ottawa September, seeks masculine guys to 35 for friendship, weekend travel. Drawer C948.

**OTTAWA GUY**, 38, masculine, established, offers warmth, friendship, support to young, attractive, muscular, masculine university student. Discreet. Private. Drawer C954.

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**GAY — MONTREAL** honest male in business likes outdoor wilderness, quiet life and cities, enjoys travelling, has good sense of humour, social, gentle, discreet, naturalist, sensible, financially secure, independent, healthy, fully alive, enjoys outside dinners, open-minded. Welcome decent, attractive, good-looking men, 18-21, to visit or stay at Montreal or Swiss chalet, will give hospitality and good times, to enjoy the finer things of life. Affectionate, agreeable, educated, refined if possible. I am generous for the right companion. I adore animals. Serious replies and recent photo a must. André Benoit, 5991 rue de la Roche, Montréal, QC H2S 2C8, (telephone 1-514-277-7834 weekdays only).

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## Homes

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**STUDENT MOVING TO Toronto** needs affordable place mid-August or September 1. N° 3, 215 Somerset Street West, Ottawa, ON K2P 0J1.

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**THIRD PERSON** to share 5-bedroom, 3-storey house with 2 professional GWMs in early 30s. \$260. Drawer C947.

**HOUSEBOY WANTED. LIVE-IN.** Reduced or free rent and board for domestic chores. You are either student or employed. Non-smoker. No drugs. Good sense of humour goes a long way. Drawer C950.

**5 LEFT-WING GAYS** looking for a sixth person who is well-organized, into communal responsibilities, cooking, political discussion and who would enjoy living in a downtown collective house. 368-4392.

## Kingston

**MALE STUDENT, 36,** wishes shared housing near Queen's with compatible students or faculty. Have car, canoe, quiet dog and easy-going nature. Phone (416) 537-4523.

## Ottawa

**MUSEUM TECHNOLOGY STUDENT** moving to Ottawa in September would be interested in sharing a quiet, sunny home with other responsible people. Let's talk about it. Drawer C959.

## Montreal

**1 WOMAN AND 2 MEN** are looking for 1 or 2 other women to share a cooperative house in the Ahuntsic area or in an outlying area north of the city. We are vegetarians and have 2 cats. 514-472-4228.

**ASIAN GRADUATE URGENTLY** needs larger apartment for September 1st (preferably) McGill ghetto, maximum \$180/month each, quiet, good conditions and male roomie (preferably young, professional/graduate, stable, dependable, loving privacy). No drugs, sexual promiscuity. Long-term contractual cohabitation. Drawer C958.

## Halifax

**HOUSE TO SHARE** with mature gay male or female. Must be gainfully employed, have own transportation. 2-bedroom, gym, library, large lot. 12 miles from downtown Halifax, near beaches. Alan Stewart, Site 7, Box 13, RR 1, Dartmouth, NS B2W 3X7.

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**TORONTO. WANTED: LIVE-IN** houseman for two gentlemen. Central location. Excellent cook, able to drive, must have experience waiting table, top-notch cleaner, self-starter, to take full charge of house. Other help kept. Salary commensurate with experience. Serious enquiries only. 961-6211.

**BODYBUILDERS WANTED** FOR private modeling sessions. Will pay, if possible. (716) 884-5631, Buffalo, NY.

**TORONTO.** Gay male, 30s, full-time student, supporting 3-year-old child, needs lucrative part-time employment. Varied skills/experiences from carpentry to social work. Drawer C920.

**NEW TO TORONTO.** Experienced in clothing, camping, footwear, restaurant supply, sales and management. Will consider other types of work. Highly motivated, energetic and bilingual. Seeks stable position in downtown area. Résumé upon request. Call 961-4601 after 7 pm.

**YOUNG MALE, 26,** who has particular skills in written and verbal communication, a varied educational background, a handsome appearance and engaging manner, presently employed but under-utilized, is searching for rewarding position providing competent assistance to executive or professional person. Serious replies to Drawer C962.

**COMPUTER PROGRAMMER, JUNIOR,** male. Been in hotel and catering management and completed programming course. Languages: COBOL, FORTRAN, RPG, Assembler. Vancouver area. Any leads or advice? (604) 688-7604.

## Services

### Vancouver

**GAY ACTIVIST, PROFESSIONAL** model, honours English student/university employee will act as escort in Vancouver. Write GDC, N° 401, 1333 Hornby, Vancouver, BC V6Z 2C1.

### Edmonton

**MASSAGE AND REFLEXOLOGY** by registered therapist, Matthew Shumaker. Relaxation and therapeutic treatments. 9 am to 8 pm. Appointments (403) 452-3955, N° 104-11817-123 St, Edmonton.

### Toronto

**OPENLY GAY PSYCHOTHERAPIST.** Individual/couple counselling. Also sexual dysfunction counselling. Confidence guaranteed. Eugene Allen Schoen-tag, 524 Bathurst St, 967-0272.

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**A GAY DRAWING** workshop. If you are interested in drawing from the male model Thursday evenings, call Alex, 368-9037.

**SOLSTICE. GAY ASTROLOGICAL** and tarot consultations. 463-9688.

**MALE TRYING TO ESTABLISH** his own cleaning business seeks apartments. Need more leisure time? Want your fridge, windows, floors to sparkle? Please contact Drawer C935. Thank you.

## Travel

**BOSTON, US.** The Parkview. Private guest rooms in the heart of Boston. 85 Westland Ave. (617) 536-3608.

**"COME TO LONDON FOR A GAY HOLIDAY"** — The Philbeach Hotel, 30/31 Philbeach Gardens, London SW5, UK, Europe's largest gay hotel. Bar, disco, restaurant. Tel: 01-373-1244/4544.

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**ORGANIZATIONS** seeking volunteers can find them in *The Body Politic* classifieds. Advertise for volunteer help and get a 50% discount off our regular reasonable rates.

**METROPOLITAN COMMUNITY CHURCH** is seeking volunteer(s) to serve as music director and/or choir director. Beginning September 1, 1982. Direct inquiries to Rev Brent Hawkes, 532-2333.

**ACCOUNTANT AND BOOKKEEPING HELP** needed. The Body Politic badly needs the services of an accountant who can volunteer some time to help us get our books in order, make some recommendations about our present bookkeeping system, and help in the preparation of quarterly financial reports. We can't hide it: we're several months in arrears, and the job of catching up would not be easy. After that, however, a few evenings a month should help keep us up-to-date. If you'd like to volunteer some time to a challenging task that would earn our undying gratitude, call Gerald at 977-6320.

## Clubs

**WRESTLERS: CANADA, U.S.,** world. Muscle, macho, fans! Magazines, photos, action stories. Info/sample: \$3.75. NYWC, 59 West Tenth St, New York, NY 10011, USA.

## Holiday Villas

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## Messages

**TAR BHRÍ NA Banté tráiocht,** con théiri in bhochna chormi timpéallut agus báith si du, con osclá an thalamh uaine fut agus síocana id du, con dítoth íne spurtha réaltanache oisut agus bascanat é du, má chortáí tú ruta léim.

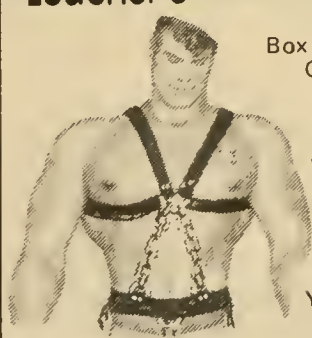
**PAUL McFARLAND** or anyone knowing his whereabouts please call Jay Rose (213) 656-0258.

**DARLING RAT.** One wonderful year is dead and gone but our relationship still grows. I love you. You love me. Let's hope we can still love each other in London, England. You are still my sexy granola stud. I have lost my bet with Don but money is nothing compared to what we mean to each other. I will always be your cute and cuddly blue-eyed and blond-haired mouse. Let's have some wine to celebrate on Tuesday. Mickey.

## Prisoners

**A NOTE TO PRISONERS** who wish to have pen-pals — Metropolitan Community Church is offering a pen-pal service to men and women prisoners through the church's prison ministry. The address is Prison Ministry, 730 Bathurst St, Toronto, ON M5S 2R4.

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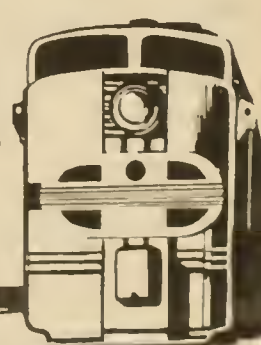
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## NATIONAL/BINATIONAL

- ☐ **Alcoholics Anonymous, International Advisory Council for Homosexual Men and Women, IAC**, PO Box 492, Village Stn, New York, NY 10014.
- ☐ **Atlantic Gay Alliance/Association des Gai(e)s de l'Atlantique**, contact GAE (Halifax), FLAG (Fredericton) or Northern Lambda Nord (Western NB).
- ☐ **Canadian Gay Archives**, Box 639, Stn A, Toronto, ON M5W 1G2. (416) 977-6320.
- ☐ **Committee to Defend John Darnley**, Box 608, Stn K, Toronto, ON M4P 2H1.
- ☐ **Dignity/Canada/Dignité**, Box 1912, Winnipeg, MB R3C 3R2. (204) 772-4322.
- ☐ **Foundation for the Advancement of Canadian Transsexuals (FACT)**, Box 291, Stn A, Hamilton, ON L8N 3C8. (416) 529-7884. Central Canada: Box 2666, Winnipeg, MB R3C 4B3. Southwest Ontario: Ms R M Schwartzentruber, 21 Cherry St, Kitchener, ON N2G 2C5. 576-5248.
- ☐ **Integrity (Gay Anglicans and their Friends)**, Canadian regional representative, c/o Box 34, Stn G, Calgary, AB T3A 2G1. (403) 233-7404.
- ☐ **International Gay Association**. Secretariat, c/o CHLR, Box 931, Dublin 4, Ireland. International Lesbian Information Secretariat, NVIH-COC, Frederiksplein 14, 1017 XM, Amsterdam, Netherlands; ph: 234596/231192. International Co-ordination & Information Centre on Religion, PO Box 1, Cork, Ireland; ph: 021-505394.
- ☐ **Ligo de Samseksamaj Geesperantistoj (LSG)**, gay Esperanto organization, 100 Crerar Ave, Ottawa, ON K1Z 7P2.
- ☐ **New Democratic Party Gay Caucus**, Box 792, Stn F, Toronto, ON M4Y 2N7.
- ☐ **Section on Gay and Lesbian Issues in Psychology**, c/o Gary McDonald, Dept of Psychology, U of Windsor, N9A 3P4.
- ☐ **Women's Archives**, Box 928, Stn Q, Toronto, ON M4T 2P1

## BRITISH COLUMBIA

### Provincial

- ☐ **Gays and Lesbians in the United Church in BC**, Box 46586, Stn G, Vancouver V6R 4G8. Support group and educational resources.

### Kamloops

- ☐ **Thompson Area Gay Group (TAGG)**, Box 3343, V2C 6B9. Welcomes women and men to regular meetings, discussions, social events. Info, newsletter, peer support, friendship

### Kelowna

- ☐ **Okanagan Gay Organization**, Box 1165, Stn A, Kelowna V1Y 7P8. Mutual support. The group can be contacted directly by phone through the Kelowna Crisis Centre

### Prince Rupert

- ☐ **Gay People of Prince Rupert**, Box 881, V8J 3Y1. (604) 624-4982 (eve)

### Terrace

- ☐ **Northern Lesbians**, RR 2, Box 50, Usk Store. V8G 3Z9

### Vancouver

- ☐ **Alcoholics Anonymous (Gay)**, 733-4590 (men), 929-2585 (women)
- ☐ **Archives Collective**, Box 3130, MPO, V6B 3X6
- ☐ **Bisexual Women's Group**. Monthly meetings. Write Crystal, 3085 Charles St. V5K 3B6, or call Georgia at (604) 874-1756 or Joyce at 251-6090
- ☐ **Coming Out (Gay Radio)**, c/o Vancouver Cooperative Radio, 337 Carrall St, V6B 2J4. Thurs at 6:30 pm, 102.7 MHz FM
- ☐ **Congregation Sha'ar Hayam**, Jewish gay synagogue, Box 69406, V5K 4W6. (604) 255-1076
- ☐ **Dignity/Vancouver**, Box 3016, V6B 3X5. (604) 684-7810
- ☐ **Gay and Lesbian Caucus of the BC NDP**, (604) 263-9043.
- ☐ **Gayblevision**. TV show by gay people about gay life, culture and art. Regular monthly and special programmes. 837 Bidwell St. V6G 2J7. (604) 689-5661.
- ☐ **Gay/Lesbian Law Association**. Faculty of Law, University of British Columbia, Vancouver.
- ☐ **Gay and Lesbian People of Simon Fraser University**, c/o SFU Student Society. Simon Fraser University, Burnaby V5A 1S6. (604) 291-3181 or 291-4539.
- ☐ **Gays and Lesbians of UBC**, Box 9, Student Union Bldg, U of British Columbia, V6T 1W5. (604) 228-4638. Meets Thurs at 12:30 pm (see "The Ubyssy" for room).
- ☐ **Integrity: Gay Anglicans and their friends**, Box 34161, Stn D, V6J 4N1. (604) 873-2925.

- ☐ **Lesbian and Gay Health Sciences Association**. c/o Gay People of UBC, Box 9, Student Union Bldg, UBC, V6T 1W5.
- ☐ **Lesbian Information Line**, (604) 734-1016. Sun and Thurs, 7-10 pm.
- ☐ **The Lesbian Show**, Co-op Radio, 337 Carrall St, V6B 2J4. 102.7 MHz FM, Thurs, 7:30 pm.
- ☐ **Society for Political Action for Gay People (SPAG)**, Box 2631, Main PD, V6B 3W8. Ph: James Trenholme at (604) 224-7738 or Vince Manis at 435-7376.
- ☐ **Vancouver VO Clinic**, Rm 100, 828 W 10th Ave (near Gen Hosp). (604) 874-2331, Ext 220.
- ☐ **Vancouver Gay Community Centre (VGCC)**, Box 2259, MPO, V6B 3W2. (604) 253-1258.
- ☐ **Women in Focus**, 204-456 W Broadway, V5Y 1R3. (604) 872-2250.
- ☐ **Zodiac Fraternal Society**, Box 33872, Stn D, V6J 4L6.

### Victoria

- ☐ **The Island Gay Community Centre Society**, 1318 Balmoral Rd, V8R 1L7. Sponsors Gay Café at 1923 Fernwood every Thurs till midnight, and bowling, self-defence classes, volleyball and swimming.
- ☐ **Need (Victoria Crisis Line)**, (604) 383-6323, 24 hrs. Some gay info available.
- ☐ **University of Victoria Gay Focus Club**, Student Union Bldg, U of Victoria, Box 1700, V8W 2Y2.

## ALBERTA

### Provincial

- ☐ **Alberta Lesbian and Gay Rights Association (ALGRA)**, Box 1852, Edmonton T5J 2P2.

### Calgary

- ☐ **Calgary Camp 181 Association**, Box 965, Stn T, T2H 2H4. Dances, campouts, sports and other activities for lesbians and gays.
- ☐ **Calgary Gay Fathers**, Call or write GIRC for info.
- ☐ **Dignity/Calgary**, Box 1492, Stn T, T2H 2H7.
- ☐ **Frontrunners Group** (for gay alcoholics). PO Box 181, Stn M, T2P 2M7.
- ☐ **Gay Information and Resources Calgary (GIRC)**, Old Y Bldg, Stes 317-323, 223 12 Ave SW, T2P 0G9. (403) 234-8973. Info and counselling Mon-Fri, 7-10 pm. Dances, discussion groups, newsletter, gay rights action. Mailing address: Box 2715, Stn M, T2P 3C1.
- ☐ **Gay Political Action Committee**, c/o PO Box 2943, Stn M, T2P 3C3. Education and lobbying
- ☐ **Integrity: Gay Anglicans and their friends**, c/o Box 34, Stn G, T3A 2G1.
- ☐ **Lambda Centre**, community centre project. PO Box 357, Stn M, T2P 2H9.
- ☐ **Lesbians and Gays at University of Calgary**, Students Club, MacEwan Hall, U of Calgary, T2N 1N4.
- ☐ **Metropolitan Community Church**, 204-16 Ave, NW, T2M 0H4. (403) 277-4004. Services Sun 11:30 am and 7 pm at above address.
- ☐ **Right To Privacy Committee**, Box 2943, Stn M, T2P 3C3. Info on gays and the law, legal referrals.

### Edmonton

- ☐ **Dignity Edmonton Dignité**, PO Box 53, T5B 2B7.
- ☐ **Edmonton Roughnecks Recreation Association**, (403) 488-7981. Volleyball, softball, gymnastics — glee club anyone?
- ☐ **Gay Alliance Toward Equality (GATE)**, Box 1852, T5J 2P2. Office: 10173-104 St. (403) 424-8361. Info and counselling, Mon-Sat, 710 pm, Sun 2-5 pm. Also coffeehouses, socials, newsletter, resource library.
- ☐ **Gay Fathers & Lesbian Mothers**. For info call (403) 424-8361.
- ☐ **Metropolitan Community Church of Edmonton**, PO Box 1312, T5J 2M8. (403) 482-4213. Worship Sun at 7:30 pm, Unitarian Church, 12530-110 Ave.
- ☐ **Privacy Defence Committee**, c/o Box 1852, T5J 2P2.
- ☐ **Womonspace**, No 1, 8406-104 St, T6E 4G2. (403) 433-9344 (Jeanne). Social & recreational group for lesbians.

### Red Deer

- ☐ **Gay Association of Red Deer (GARD)**, Box 356, T4N 5E9.

## SASKATCHEWAN

### Provincial

- ☐ **Dignity/Saskatchewan** (gay Catholics and friends), Box 3181, Regina S4P 3G7.
- ☐ **Gay Rights Subcommittee, Saskatchewan Association for Human Rights**, 305-116 3rd Ave S, Saskatoon, S7K 1L5. (306) 244-1933.
- ☐ **Lesbian and Gay Saskatchewan**, Box 7508, Saskatoon S7K 4L4.

### Battleford

- ☐ **Battleford Gay Community**, c/o Box 401, Saskatoon, S7K 3L3.

### Carrot River

- ☐ **Carrot River Gays**, c/o Box 401, Saskatoon, S7K 3L3.

### Prince Albert

- ☐ **Prince Albert Gay Community Centre**, (The Zodiac Club), Box 1893, S6V 6J9. 1-24 10th St, E. (306) 922-4650. Phone line Wed-Thurs, 8-10 pm, social evenings Fri-Sat, 10 pm - 2 am.

### Regina

- ☐ **One Loaf**, lesbians and gays in the United Church in Saskatchewan, 2-1805 Rae St, S4T 2E3.
- ☐ **Rumours (gay community centre)**, 2069 Broad St (back entrance). (306) 522-7343.
- ☐ **Regina Women's Community and Rape Crisis Centre**. 219-1810 Smith St, S4P 2N3. (306) 522-2777, 352-7688.

### Saskatoon

- ☐ **Gay & Lesbian Support Services**, 217-116 3rd Ave S. Operates Gayline. Mailing address: Box 8581.
- ☐ **Gay/Lesbian Community Centre**, Box 1662, S7K 3R8. Phone Gayline for info on dance and special event locations and dates.
- ☐ **Gayline**, (306) 665-9129, Mon-Thurs, 7:30-10:30 pm. Counselling, support groups available.
- ☐ **Lutherans Concerned**, Box 8187, S7K 6C5.
- ☐ **Stubble Jumper Press**, 21-303 Queen St, S7K 0M1.

### West Central Region

- ☐ **West Central Gays**, c/o Box 401, Saskatoon S7K 3L3.

## MANITOBA

### Provincial

- ☐ **Manitoba Gay Coalition**, Box 27, UMSU, University of Manitoba, Winnipeg R3T 2N2. (204) 269-8678.

### Brandon

- ☐ **Gay Friends of Brandon**, Box 492, R7A 5Z4. (204) 727-4046.

### Thompson

- ☐ **Gay Friends of Thompson**, Box 157, R8N 1N2. (204) 677-5833 (8-10 pm, Tues and Thurs).

### Winnipeg

- ☐ **Council on Homosexuality and Religion**, Box 1912, R3C 3R2. (204) 269-8678. 772-8215. Worship, counselling, library
- ☐ **Dignity/Winnipeg**, Box 1912, R3C 3R2.
- ☐ **Gay AA New Freedom Group**, Box 2481, or contact through Manitoba Central Office, (204) 233-3508.
- ☐ **Gay AlAnon Group**. Info: (204) 269-8678.
- ☐ **Gay Community Centre**, 277 Sherbrooke St. (204) 786-1236. Incorporating Giovanni's Room, a café for lesbians and gay men. Open every day at 5:30 pm, Sun at 1 pm. Fully licensed.
- ☐ **Gays for Equality**, Box 27, UMSU, U of Manitoba, R3T 2N2. (204) 269-8678.
- ☐ **Lesbian Drop-In**, Thurs, 7-10 pm at 730 Alexander Ave. Entertainment & coffee.
- ☐ **Mutual Friendship Society, Inc**, PO Box 427, R3C 2H6. (204) 774-3576. Social and educational programmes. Operates Happenings Social Club, 272 Sherbrooke St.
- ☐ **Oscar Wilde Memorial Society**, Box 2221, R3C 3R5. Variety of social, cultural and educational activities.
- ☐ **Project Lambda**, Inc, gay community services, Box 3911, Stn B, R2W 5H9.
- ☐ **Winnipeg Gay Media Collective**, Box 27, UMSU, U of Manitoba, R3T 2N2. (204) 269-8678. Produces "Coming Out," weekly half-hour cable cast (Thurs, 11 pm, Channel 13W).
- ☐ **Winnipeg Gay Youth**, Box 27, UMSU, U of Manitoba, R3T 2N2. (204) 269-8678.
- ☐ **University of Winnipeg Gay Students Association**. Info: (204) 269-8678.
- ☐ **The Women's Line**, (204) 774-0007, Thurs, 7:30-10 pm.

## ONTARIO

### Provincial

- ☐ **Coalition for Gay Rights in Ontario (CGRO)**, Box 822, Stn A, Toronto M5W 1G3. (416) 533-6824.

### Ear Falls/Red Lake Area

- ☐ **Ear Falls Gays**, PO Box 487, Ear Falls, P0V 1T0. (807) 222-2185.

### Georgetown

- ☐ **Georgetown Gay Friends**, Box 223, L7G 4T1. (416) 877-0228.
- ☐ **Homophiles of Halton Hills (HHH)**, 35 Lynden Circle, L7G 4Y7. (416) 877-5524. Drop-ins every Wed.

### Guelph

- ☐ **Guelph Gay Equality**, Box 773, N1H 6L8. Gayline: (519) 836-4550, 24 hrs.

### Hamilton

- ☐ **Gay Archives/History Project for Hamilton-Wentworth (GAHP)**. (416) 639-6050. Looking for photos, clippings, correspondence, personal accounts about gay life and liberation in Hamilton, especially pre-1979.
- ☐ **Gay Fathers of Hamilton**. Support, advice. Meets twice a month. Call Gayline for info.
- ☐ **Gayline Hamilton**, info on all groups and activities, peer counselling. (416) 523-7055 Wed through Sat, 7-11 pm.
- ☐ **Hamilton United Gay Societies (HUGS)**, a meeting of men and women, young and old, with discussions and speakers. Meets on alternate Weds, Gay Community Centre, Suite 207, 41 King William St, 7:30 pm. Call Gayline for further info.
- ☐ **Address for all Hamilton groups listed above**: Box 44, Stn B, L8L 7T5.
- ☐ **Metropolitan Community Church**, PO Box 344, Stn A, L8N 3C8. Call Gayline for info.

### Kingston

- ☐ **Queen's Homophile Association**, 51 Queen's Crescent, Queen's University, K7L 2S7. (613) 547-2836, Mon-Fri, 7-9 pm. Drop-in Thurs nights, monthly dances.

### Kitchener/Waterloo

- ☐ **Gay Liberation of Waterloo (GLOW)**, c/o Federation of Students, U of Waterloo, Waterloo N2L 3G1. (519) 884-GLOW. Coffeehouse every Wed at 8:30 pm, Campus Ctr, rm 110.
- ☐ **Gay News and Views**, radio programme, Tues, 6-8 pm, CKMS-FM, 94.5 MHz, 105.7 MHz on Grand River Cable. 200 University Ave W. (519) 886-CKMS.
- ☐ **Gays of Wilfrid Laurier University**, c/o GLOW.
- ☐ **1/2 & 1/2 Club**, 223 1/2 King St (enter from Halls Lane). (519) 742-9987. Private member disco club, licensed. Thurs-Sat, 8 pm-3 am.
- ☐ **Kitchener-Waterloo Gay Media Collective**, Box 2741, Stn B, Kitchener, N2H 6N3. (519) 579-3325.
- ☐ **Leaping Lesbians**, radio programme, Thurs, 6 to 8 pm, CKMS-FM, 94.5 MHz, 105.7 MHz cable. Write c/o LOOK.
- ☐ **Lesbian Organization of Kitchener (LOOK)**, Box 2422, Stn B, Kitchener N2H 6M3. (519) 744-4863. Womyns coffeehouse first Thurs of month at 41 Margaret Ave, Kitchener.

### London

- ☐ **Gay Youth London**, c/o HALO. Meets Thurs at 7 pm, 2nd floor, 649 Colborne St. (519) 433-3762.
- ☐ **Gayline**, (519) 679-6423. Info 24 hrs/day. Peer counselling Mon and Thurs, 7-10 pm.
- ☐ **Homophile Association of London, Ontario (HALO)**, 649 Colborne St, N6A 3Z2. (519) 433-3762. Coffee House: Sun and Mon, 7-10 pm. Disco/Bar: Fri and Sat, 9 pm -1:30 am.
- ☐ **Metropolitan Community Church**, Box 4724, Stn D, N5W 5L7. Services Sun, 7:30 pm at Unitarian Church, 29 Victoria St W, north entrance to Gibbons Park. Info: Worship Coordinator, (519) 433-9939. Rides: (519) 432-9690.

### Mississauga/Brampton

- ☐ **GEM: Gay Community Outreach**, Box 62, Brampton L6V 2K7.
- ☐ **Gayline West**, (416) 453-GGCO. Peer counselling.

### Niagara Region

- ☐ **Gayline**, (416) 354-3173.
- ☐ **Gay Unity Niagara**, Box 692, Niagara Falls L2E 6V5.
- ☐ **Gay Trails**, for lesbians and gay men who enjoy hiking. Day and overnight trips planned. Visitors welcome. Write Gay Trails, Box 1053, Main PO, St Catharines, L2R 7A3, or call (416) 685-6431 before 9 am.

### North Bay

- ☐ **Caring Homosexuals Association of North Bay (CHANB)**, Box 649, Callander POH 1H0. (705) 476-3080.

### Ottawa

- ☐ **Dignity/Ottawa/Dignité**, Box 2102, Stn D, K1P 5W3.
- ☐ **Gay People at Carleton**, c/o CUSA, Carleton University. For more info, call (613) 237-1717.
- ☐ **Gays of Ottawa/Gais de l'Ottawaais**, Box 2919, Stn D, K1P 5W9. GO Centre, 175 Lisgar St: open 7:30-10:30 pm Mon-Thurs. Thurs: lesbian drop-in, 8 pm; Fri: social, 7:30 - 1 am; Sat: women's night, 7:30 pm - 1 am; Sun: AA Live & Let Live group, 8 pm. Gayline: (613) 238-1717 Mon-Fri 7:30 -10:30 pm, recording other times. Office: (613) 233-0152.
- ☐ **Gay Youth Ottawa/Hull/Jeunesse Gai(e) d'Ottawa/-Hull**. For info call or write Gays of Ottawa. Meeting/drop-in, Wed 8 pm, 175 Lisgar St.
- ☐ **Integrity/Ottawa**, (gay Anglicans and their friends) c/o St George's Anglican Church, 152 Metcalfe St, K2P 1N9. (613) 235-2516, 9-5, Mon-Fri. Meets 2nd and 4th Weds at 7:30 pm, at St George's.
- ☐ **Lesbiennes et gais du campus/Lesbians and Gays on Campus**, c/o SFUO, 85 rue Hasley Street, K1N 6N5.
- ☐ **Live and Let Live Group** for gay alcoholics. Call or write Gays of Ottawa.
- ☐ **Parents of Gays**, Box 9094, K1G 3T8.



### Peterborough

☐ Gays of Trent and Peterborough, 262 Rubidge St, K9J 3P2. (705) 742-6229.

### Sudbury

☐ Sudbury Lesbians and Gays (SLAG), Box 395, Stn B, P3E 4P6. (705) 675-5711.

### Thunder Bay

☐ Northern Women's Centre, 316 Bay St, P7B 1S1. (807) 345-7802.  
☐ Gays of Thunder Bay (GTB), Box 2155, P7B 5E8. (807) 345-8011, Wed and Fri 7:30-9:30 pm. Recording other times. Meets Tues. Dances held monthly.

### Toronto

For information on groups in Toronto, check the Community section in *Out in The City*.

### Windsor

☐ Gay/Lesbian Information Line, Box 7002, Sandwich Postal Stn, N9C 3Y6. (519) 973-4951.  
☐ Integrity, (gay/lesbian Anglicans), c/o Box 7002, Sandwich Postal Stn, N9C 3Y6. (519) 973-4951.  
☐ Lesbian and Gay Students on Campus (LGSC), c/o Students' Activities Council, U of Windsor. (519) 973-4951. Rap sessions weekly.  
☐ Lesbian/Gay Youth Group, c/o Box 7002, Sandwich Postal Stn, N9C 3Y6. (519) 973-4951.

## QUEBEC

### Hull

☐ Association Gaie de l'Ouest Québécois (AGOO), CP 1215, Succ B, J8X 3X7. (819) 778-1737.

### Montreal

☐ Alpha Kira Fraternity, CP 153, Succ Victoria, H3Z 2V5.  
☐ Association pour les droits de la communauté gaie du Québec (AOGQ), CP 36, Succ C, H2L 4J7. Bureau: 263 est rue Sainte-Catherine, 2e étage. (514) 843-8671.  
☐ The Capables, Box 966, Succ H, H3G 2M9. (514) 486-4404. Support group for bisexual men.  
☐ Comité de soutien aux accusés de Truux, a/s Librairie L'Androgyne (see below).  
☐ Dignity/Montréal, Newman Centre, 3484 rue Peel, H3A 1W8. (514) 392-6711.  
☐ Eglise Communautaire de Montréal, Montreal Community Church, CP 610, Succ NDG, H4A 3R1. (514) 489-7845.  
☐ Fédération canadienne des transsexuels, 16 rue Viau, Vaudreuil J7V 1A7.  
☐ Femmes gales à l'écoute. (514) 843-5661.  
☐ Gay Health Clinic, Montreal Youth Clinic/Clinique des Jeunes de Montréal, 3465 Peel Street, H3A 1X1. (514)

842-8576. General practice, Mon-Fri, 9-5 pm; open until 8 pm Mon & Fri only. Closed daily 12:30-1:30 pm.

☐ Gay Info, CP 610, Succ NDG, H4A 3R1. (514) 486-4404, Thurs and Fri, 7-11 pm. Recorded message other times.

☐ Gayline, (514) 931-5330 (women), 931-8668 (men), 7 days a week, 7-11 pm.

☐ Gay Social Services Project, 5 rue Werendale Pk, Westmount H3Z 1Y5. (514) 937-9581.

☐ Integrity: Gay Anglicans and their friends, PO Box 562, Verdun H4G 3E4. (514) 766-9623.

☐ Lambda Youth, c/o CP 272, Succ VM4, H3P 3C5. Call Gayline or Gay Info for information.

☐ Lesbian and Gay Friends of Concordia, c/o CUSA, Concordia University, 1455 boul de Maisonneuve ouest, H3G 1M8. (514) 879-8406. Office: room 307, 2070 MacKay, open 1-4 pm weekdays. Meetings Thurs at 4 pm in room H-333-6.

☐ Librairie l'Androgyne, 3642 boul St Laurent, H2X 2V4. (514) 842-4765.

☐ Ligue Lambda Inc, CP 701, Succ N, H2X 2N5. Info: (514) 843-5889.

☐ Naches: Montreal's Gay Jewish Group. (514) 488-0849 or 844-0863.

☐ Parents of Gays, a/s CP 153, Succ Victoria, H3Z 2V5. (514) 486-4404.

☐ Productions 88, CP 188, Succ C, H2L 4K1. Television programme Côte à côte, Mon 10 pm and Thurs 11 pm, Channel 9. Radio program on C18L-FM, 104.5 MHz, Wed 7:30 pm and on C1N0-FM, 102.3 MHz, Thurs 10 am.

☐ La Rumeur des Berdaches, radio programme, Mon 20h, C18L-mi, 104.5. CP 36, Succ C, H2L 4J7. (514) 843-8671 or 526-1489.

☐ Travesties à Montréal, social support for transvestites, CP 153, Succ Victoria, H3Z 2V5. (514) 486-4404 (Thurs and Fri only).

☐ Vivre Gai(e) Groupe, for gay alcoholics. St Jean Anglican Church, 110 Ste Catherine St W, H2X 1Z6.

### Quebec

☐ Groupe gai de l'Université Laval (GGUL), CP 2500, Pavillon Lemieux, Cité universitaire, Ste-Foy, G1K 7P4.

☐ Le Groupe Unigai Inc. CP 152, Succ Haute-Ville G1R 4P3. Social and cultural activities for men and women. (418) 522-2555.

☐ L'Heure Gale, Pavillon De Koninck, Cité Universitaire, Sainte-Foy. Radio program CKRL-FM, 89.1 MHz, Thurs 7 pm.

☐ Télégai, (418) 522-2555. Gay info, Mon-Fri, 7-11 pm. Recorded message other times.

### Sherbrooke

☐ L'Association pour l'épanouissement de la communauté gaie de l'Estrie (ACGE), CP 1374, J1H 5L9.

## NOVA SCOTIA

### Halifax

☐ The Alternate Bookshop, 1588 Barrington St, 2nd floor. Mailing address: Box 276, Stn M, B3J 2N7. (902) 423-3830. If busy, 422-4545.

☐ Gay Alliance for Equality Inc (GAE), Box 3611, Halifax South Postal Stn, B3J 3K6. (902) 429-4294.

☐ Gay Artists Musicians Entertainers Society (GAMES) of Atlantic Canada, Box 3611, South Stn, B3J 3K6.

☐ Gayline. (902) 429-6969, Mon-Wed, 7-9 pm, Thurs-Sat, 7-10 pm. Info, referrals and peer counselling. Operated by GAE.

☐ Gay Youth Society of Halifax. For info, call Gayline or 422-4545 (Mon).

☐ Lesbian Drop-In, 2nd and 4th Fri of month, 1225 Barrington St. Info: 429-4063. Music and conversation.

☐ Live and Let Live Group, for gay alcoholics. Phone or write GAE.

☐ Sparrow. (Gay Christians), Box 3611, South Postal Stn, B3J 3K6. Meets Sun at 8 pm, 2435 Brunswick St. Coffeehouse every Sun at The Turret, 9 pm-1 am. Call Gayline or The Turret for info.

☐ The Turret Gay Community Centre, 1588 Barrington St. (902) 423-6814. Mailing address: Box 3611, Halifax South Postal Stn, B3J 3K6.

## NEWFOUNDLAND

### Provincial

☐ Gay Association in Newfoundland (GAIN), PO Box 1364, Stn C, St John's, A1C 5N5.

## PUBLICATIONS

☐ Alter Stonewall, Box 7763, Saskatoon, SK S7K 4R5.  
☐ Le Berdache, CP 36, Succ C, Montréal, PQ H2L 4J7. (514) 843-8671.

☐ The Body Politic, Box 7289, Stn A, Toronto, ON M5W 1X9. (416) 977-6320.

☐ CHANB Bulletin, Box 649, Callander, ON P0H 1H0

☐ FLAGMAG, Box 1556, Stn A, Fredericton, NB E3B 5G2.

☐ Flagrant, Box 652, Stn E, Victoria, BC V8W 2P8. Lesbian feminist.

☐ The Gay Gleaner, PO Box 1852, Edmonton, AB T5J 2P2.

☐ Gay Information Calgary, No 317, 223 - 12 Ave, SW, Calgary, AB T2R 0G9

☐ Gay Niagara News, Box 692, Niagara Falls, ON L2E 6V5.

☐ Gay Phoenix, Box 44, Stn B, Hamilton, ON L8L 7T5. (416) 639-6050.

☐ GAZE, Gay/Lesbian Community Centre, Box 1662, Saskatoon, S7R 3R8

☐ GEM Journal, Box 62, Brampton, ON L6V 2K7.

☐ Grassroots, Box 7508, Saskatchewan, SK S7R 4L4

☐ GO Info, Gays of Ottawa/Gais de l'Ottawa, Box 2919, Stn O, Ottawa, ON K1P 5W9.

☐ Guelph Gay Equality Newsletter, Box 773, Guelph, ON N1H 6L8.

☐ HALO Newsletter, 649 Colborne Street, London, ON N6A 3Z2.

☐ International Justice Monthly, c/o RR 4, Harrow, ON N0R 1G0.

☐ Lesbian/Lesbienne, PO Box 70, Stn F, Toronto, ON M4Y 2L4.

☐ Making Waves: An Atlantic Quarterly for Lesbians and Gay Men, Box 8953, Station A, Halifax, NS B3K 5M6.

☐ Network Victoria, Dept 7, Box 4276, Stn A, Victoria, BC V8X 3X4. (902) 381-2225.

☐ Northern Lambda Nord Communiqué, Box 990, Caribou, Maine 04736, USA.

☐ The Radical Reviewer (lesbian/feminist literary tabloid), PO Box 24953, Stn C, Vancouver, BC V5T 4E3.

☐ Les Sourcieres, CP 384, BER, Succ La Cité, Montreal, PQ H2W 2N9. Lesbian feminist.

☐ Thompson Area Gay Group Newsletter, Box 3343, Kamloops, BC V2C 6B9.

☐ Thunder Gay, c/o Box 2155, Thunder Bay, ON.

☐ VGCC News, Vancouver Gay Community Centre Society, Box 2259, MPO, Vancouver, BC V6B 3W2. (604) 253-1258.

☐ Voices, (for lesbian feminist/separatists), c/o I Andrews, RR 2, Kenora, ON P9N 3W8.

☐ Wilde Times, Box 2221, Winnipeg MB, R3C 3R5.

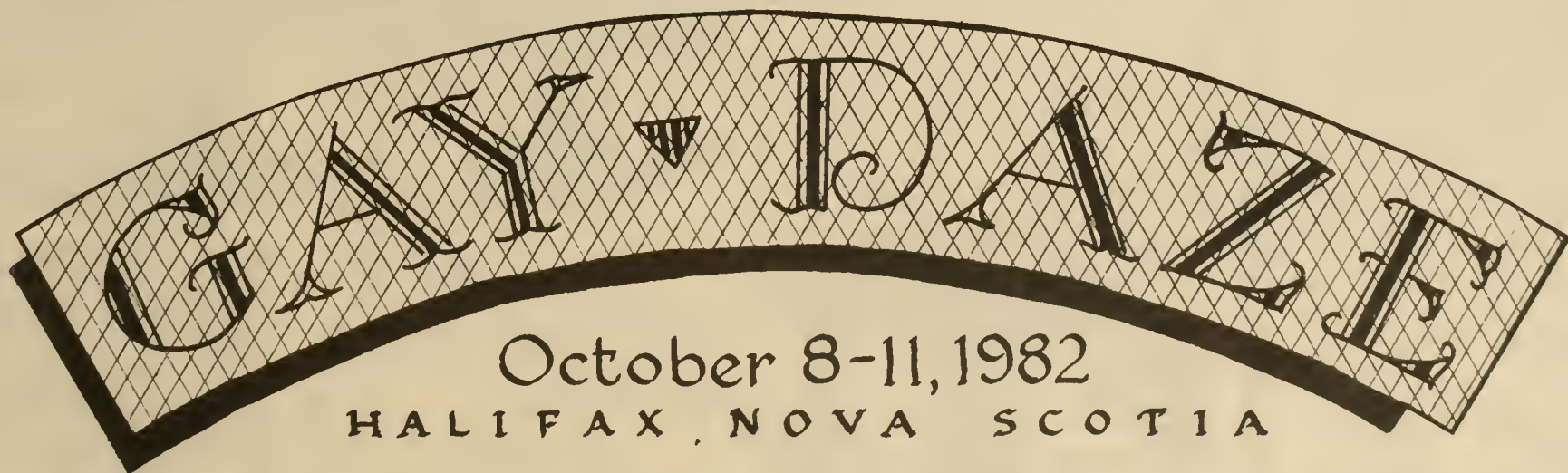
## Is your group listed?

Network is TBP's listing of lesbian and gay groups throughout Canada and Quebec. It's a way of letting people in your part of the country know what's happening, and a way of getting others involved.

We'll gladly change, add or delete any information on your group — just drop us a line! Network, Box 7289, Stn A, Toronto, ON M5W 1X9.

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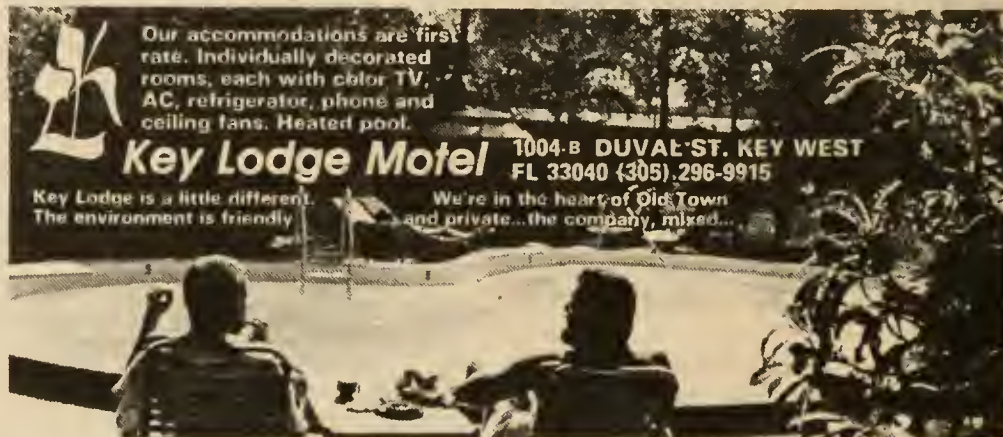
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by John Allec



## Next year: water sports

The high quality of performance at last month's first annual S/M Olympics surprised even its most optimistic organizers. Below, a New York Yankee has just broken the three-hour endurance record in the Nipple-Nipping contest. Assisting him at left is a New York Yanker. Left, two teammates from the Winnipeg Blue Bummers do a dry run for the Fisting Finals. They got to first place. Even without using the bat.



sings "Tea for Two" to a rhino.

Reed does a sketch about income tax returns in the dog-show area, then sings "She's Got the Goldmine and I Got the Shaft." He and Martin team up on "Little Ol' Wine Drinker, Me."

Barbi sings "Something New," and Dom and his 12-year-old son David offer "Swinging on a Star" as an owl, a llama and a mini-horse look on. The entire cast visits the elephant show as trainer Gary Miller puts the pachyderms through their paces.

Dean's next musical number is "Red Red Robin"; at the bird show, trainer Dave Frank shows off his group of trained performers, including Pancho the parrot, who sings "I Left My Heart in San Francisco."

## Sugar &... Spice Dept:

Enraptured with a trip to Italy last month, Barbara Amiel (columnist for the notoriously homophobic *Toronto Sun*) seems to have become surprisingly disgruntled with Canadian unadventurousness. "If we have to put up with the madness of multiculturalism," she writes, "couldn't we use it to at least get more sugar in our coffee and more sex in our parks?"



## Jus' sittin' on a fence...

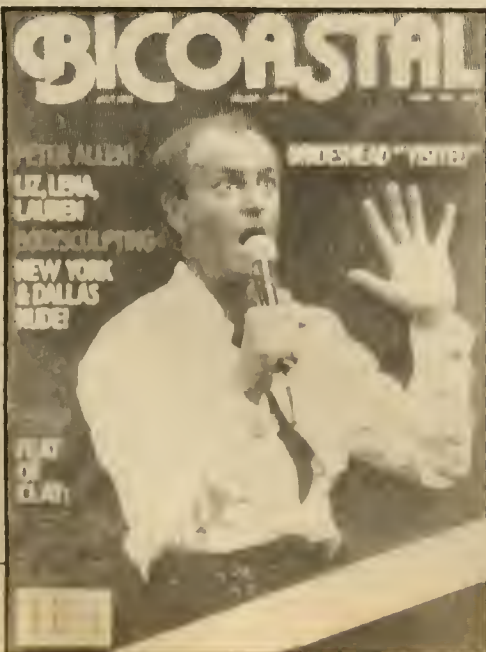
"A magazine that represents a lifestyle that doesn't require labels, categories or slotting, but definitely fits into the mainstream of society." So declares itself the first issue of *Bicoastal*. Trouble is, it's so concerned with avoiding labels that only about a third of the way through do you realize that this magazine is aimed almost exclusively at gay men.

A few photos of women (they're ignored in most of the text) are scattered in the centrefold and in the sections on fashion, hairstyle and exercise (wrapped around gay porn star Jack Wrangler). One presumes they're being used as red herrings so that the potential purchaser will feel less apprehensive about it being discovered on his coffee table.

The concept of "bicoastalism" was introduced by entertainer Peter Allen in a song celebrating those "with it" (and wealthy) enough to feel comfortable in both "the towers of Manhattan and the hills of Beverly."

The photography is lavish and generous, but the writing, though sincere, is usually quite poor. The first of a six-part serialization of a new novel by Liam Sullivan called *Feat of Clay* follows almost exactly the same plot line as *Making Love*: respectable, macho husband with sweet, understanding wife becomes reluctantly involved with sophisticated, libertine homo. A column called "In the Closet" exhumes the argument that using "gay" as a synonym for homosexual is an "abomination."

Time — and taste — will tell whether this poor cousin to *After Dark* survives.



## Winos & Rhinos Dept:

We received the following press release from CTV and weren't quite sure what to do with it, but it seemed too good to let go by:

*Music, comedy and a collection of beautiful animals are the ingredients — and scenic San Diego County is the backdrop — in "DEAN MARTIN AT THE WILD ANIMAL PARK."*

Martin is joined by Dom DeLuise, Jerry Reed and Barbi Benton in the program. Martin sings "Lay Some Happiness On Me" as the elephant swings its trunk in rhythm to the song. Benton joins Martin for "Things" and DeLuise

## Where's the nearest Gulag?

Author Daniel Curzon set himself a huge task with *The Joyful Blue Book of Gracious*



*Gay Etiquette*, a book of gay humour to be released July 15 by Igna Books (511 Capp St, San Francisco, CA 94110; \$4.95 US plus \$1 postage). Attempting to come up with two dozen or so jokes per page for 115 pages, Curzon produces much that is predictably weak, of the "Some of my best friends are heterosexual" variety. But there are genuine nuggets of wit here which should bring a smile to anyone's lips. Ours curled a bit, for example, when we discovered, on page 103, that *The Body Politic* was the recipient of one of Curzon's Annual Gay Literary Awards: The Stalin Prize for Literature.

## Top 10 fiction books:

1. *A History of Shadows*
2. *A Brother's Touch*
3. *Song of the Loon*
4. *Making Love*
5. *Tomcat*
6. *Kevin*
7. *Counterplay*
8. *Creation*
9. *Aphrodisiac*
10. *This Is Not For You*

## Top 10 non-fiction books:

1. *Flesh*
2. *Meat*
3. *Gays Under the Cuban Revolution*
4. *Gay Fathers*
5. *A Liar's Autobiography*
6. *Loving Someone Gay*
7. *With Downcast Gays*
8. *Anal Pleasure and Health*
9. *Rocking the Cradle*
10. *Christianity, Social Tolerance and Homosexuality*

(at Glad Day Bookstore, 648A Yonge St, 2nd floor, Toronto, ON M5Y 2A6)

## Philately, anyone?

A stamp honouring the famous American writer Horatio Alger was released April 30 by the US post office. It's not usually mentioned that, in 1866, Alger was asked to leave his post as minister of the Unitarian Church of Brewster, Massachusetts after he didn't deny charges of practising "deeds that are too revolting to relate" with two local boys. He moved to New York, where his many books about poor boys making their way up the ladder of success through honesty and hard work earned him widespread popularity, and even spurred a movement to stop the exploitation of such boys.

The stamp portrays four heroes from Alger's "Ragged Dick" series (we kid you not...), subtitled "Street Life in New York." Left to right on the stamp are: Ben the luggage boy, Ragged Dick the bootblack, Rulus ("Rough and Ready") the newsboy, and Mark the match boy.

A group called Gay and Lesbian History on Stamps has just been formed, and \$5 will get you a membership and a subscription to *The Lambda Philatelic Journal*. Write Paul Hennefeld, 54 Overlook Road, Montclair, NJ 07043





# What's in it for me?

**TREACHERY**



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**TRADING ON SECRETS**



**INTRIGUE**

**Opening the Mounties' closet**



**ENTERTAINMENT**

**Hollywood's new homos?**



**Partners: Barely civil servants**

**Rancid jokes and a corpse in the freezer**

**ART**

**SCAPES**



**HONESTY**

**Our Image**


**In art, in bed: Jane Rule's web**



**AUDACITY**

**Network**

**Winnipeg comes out on screen**



**COURAGE**

**Courage and Caring in North Bay**



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